A Meditation for Palme — Sonday.



A Meditation for Christmas — day.



A Meditation for Whits Sonday.



A Meditation for Lent.



A Meditation for Good-fryday.



A Discorse for the day of saincte Barthelomewe.



An Essay of Angells for S[t] Michaells day.



GAL CANT ACAD

Deuotionis Augustiniana Flamma.

or

Certayne Deuout, Godly, & Learned Meditations.

Written by the Excellently-Acomplisht Gentleman, *William Austin*, of Lincolnes Inne, *Esquier*.

The *particulars* whereof, ỳ Reader may find in ỳ page following.

Set forth, *after his decease*, by his deare wife & Executrix, *Mrs Anne Austin*; as a *Surviuing Monument* of some part of the great worth of her euer-honoured Husband, who changed his life *Ian 16th 1633*.



LONDON.
Printed for Iohn Legat, and Ralph Mab, 1635.

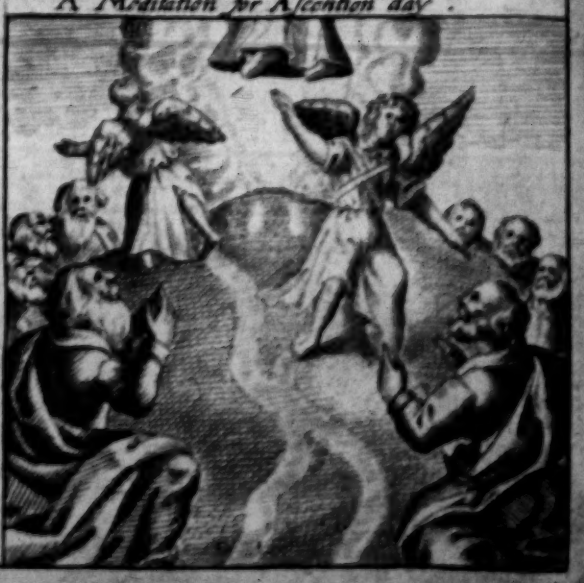
A Meditation on the 16th Psalme.



A Medita: for the day of S[t] Thomas.



A Meditation for Ascenthon day.



J: Hacket 29. 2. 27

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70. 26. 69

DEVOTIONIS AVGVSTINIANAE FLAMMA,

Qq* 2.27

OR,

CERTAINE DEVOVT, GODLY, AND LEARNED MEDITATIONS

Written, by the excellently-Accomplisht Gentleman, WILLIAM AVSTIN, of *Lincolnes*-Inne, *Esquire*.

The *Particulars* whereof, The Reader may finde in the Page following;)

Set forth, *after his Decease*, by his deare Wife and Executrix, Mrs. ANNE AUSTIN, as a *Surviving Monument* of some part of the great worth of her ever-honoured Husband, who changed His life, *Ian.* 16. 1633.



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LONDON,
Printed for *I. L.* and *Ralph Mab.*
1635.

DEVOTIONS
AVGVSTINIA-
NAE FLAMMA,
OR,
CERTAINE DEVOT.

Devout and Godly Meditations, upon, The
- Conception
- Nativitie
- Epiphanie
- Paſsion. 2.
- Aſcenſion

of our Lord *Ieſus Chriſt.*
- Miſsion of the *Holy Ghoſt.*

Day of
- Saint *Thomas.*
- Saint *Iohn Baptiſt.*
- Saint *Bartholmew.*
- Saint *Matthew.*
- *Michael, and all Angels.*

and upon
- *Part of the* 16. *Pſalme.*
- *His own Death and Mortality.* 2.

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1633.

A MEDITATION FOR OVR LADY-DAY: 1621. VVHICH THIS YEERE FELL ON *PALME-SVNDAY.*

By WILLIAM AUSTIN, of *Lincolnes-*Inne, Eſquire.



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LONDON,
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1635.

A
MEDITATION
FOR OVR
LADY-DAY:
1621.



LONDON,
Printed for I. L. and R. A. 1621.

A MEDITATION FOR LENT, AND FOR GOOD-FRIDAY.

A

By WILLIAM AUSTIN, of *Lincolnes-Inne*, Esquire.



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1635.

A
MEDITATION
FOR
LENT,
AND FOR
GOOD-FRIDAY.

By WILLIAM AUSTIN, of Lincoln's-Inn, Esquire.

LONDON,
Printed for A. Bettesworth and W. Mears,
1723.

TRIANGVLVS
IN FESTO
SANCTORVM
EPIPHANIORVM
DOMINI NOSTRI
IESV CHRISTI.



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LONDON,
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1635.

A
MEDITATION
FOR
CHRISTMAS-
DAY.

BIBL. CANT. ACAD.

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A MEDITATION FOR CHRISTMAS-DAY.

By VVILLIAM AUSTIN, of *Lincolnes-Inne*, Esquire.



LONDON,
Printed for *J. L.* and *Ralph Mab.*
1635.



DEO
OPTIMO
MAXIMO,
ET
ECCLESIAE
CATHOLICÆ,

HVIVSQVE FILIAE CASTISSIMAE, SANCTISSIMAEQVE, ECCLESIAE ANGLICANAE, (MATRI SVAE PIENTISSIMAE) HAS SVAS THEOLOGICAS LVCVBRATIONES, PIETATIS ERGO (CVM ADHVC IN VIVIS ESSET) DICAVIT, CONSECRAVIT, ET TESTAMENTO LEGAVIT, VIR OMNI VIRTVTVM GENERE CONSVMMATISSIMVS, GVILIELMVS AVGVSTINVS ARMIGER.

REcenſui tractatum hunc in quatuordecim *Meditationes* diviſum, cui titulus eſt *Devotionis Auguſtinianæ flamma, &c.* in quo nihil reperio ſanæ doctrinæ aut bonis moribus contrarium, quo minus cum utilitate imprimatur; modo intra novem menſes proxime ſequentes typis mandetur.

Ex Ædibus Fulham: Iulii 2. 1634.

Sa. Baker R. P. Epiſcopo Londinenſi Cap. domeſt.

A Meditation for our LADIE-DAIE 1621. which *this* yeere fell on PALME-SVNDAIE.

The *Gospel* of the *Humiliation* of *Iesus Christ*, being the *Gospel* for the *Day*.

Luke 1. vers. 26, &c.

26. In mense autem sexto missus est Angelus Gabriel à Deo, in Civitatem Galileæ cui nomen *Nazareth*.
27. Ad Virginem disponsatam Viro, cui nomen erat *Ioseph*, de domo David, & nomen Virginis, *Maria*.
28. Et ingressus *Angelus* ad eam, dixit: *Ave gratiâ plena*; Dominus tecum: *Benedicta tu* in Mulieribus.
29. Quæ, cum audisset, turbata est in sermone ejus, & cogitabat, qualis esset ista *Salutatio*.
30. Et ait *Angelus* ei, Ne timeas *Maria*, invenisti enim gratiam apud *Deum*.
31. *Ecce concipies* in utero, & paries Filium, & vocabis nomen ejus *Iesum*.
32. Hic erit *magnus*, & *filius Altissimi* vocabitur; & dabit illi Dominus, sedem *David* Patris ejus, & regnabit in Domo *Jacob*, in æternum.
33. Et *Regni* ejus non erit finis.
34. Dixit autem *Maria* ad Angelum; *quo modo* fiet istud? quoniam *Virum* non cognosco.
35. Et respondens *Angelus*, dixit ei: S Spiritus superveniet in *Te*, & *virtus Altissimi* obumbrabit tibi: ideo & quod nascitur ex *Te* sanctum, vocabitur *filius Dei*.
36. Et ecce *Elizabeth*, Cognata tua, & *ipsa* concepit filium in senectute suâ, & *hic Mensis* sextus est illi, quæ vocatur *Sterilis*.
37. Quia non erit impossibile apud *Deum* omne verbum.
38. Dixit autem *Maria*; Ecce Ancilla Domini! fiat mihi, secundum verbum tuum; & *Angelus* decessit ab ea.

26. *And in the sixt moneth, the Angel* Gabriel *was sent from God, unto a* City of Galilee *named* Nazareth.
27. *To a Virgin espoused to a Man, whose name was* Ioseph, *of the house of* David: *and the Virgins name was* Mary.
28. *And the* Angel *came in unto her, and said* Haile: *thou art highly favoured, the* Lord *is with thee:* Blessed art thou among women.
29. *And when she* saw *him, she was* troubled *at his saying: and thought* what manner of Salutation *that should be.*
30. *And the* Angel *said unto her. Feare not* Mary: *for thou hast found* favour with God.
31. *And behold! thou shalt* conceive *in thy wombe and bring forth a* Sonne: *and shalt call his name* Iesus.
32. *He shalbe* Great; *and shalbe called the* Son of the highest: *and the* Lord *shall give unto him the* Throne of his Father David, *and he shall raigne over the house of* Iacob *for ever.*
33. *And of his* Kingdome *there shalbe* no end.
34. *Then said* Mary *unto the* Angel *how shall this be, seeing I know not a man?*
35. *And the* Angel *answered, and said unto her: The* holy Ghost *shall come upon thee: and the* power of the highest *shall overshaddow thee: therefore also that* holy Thing, *which shall be borne of* Thee, *shalbe called the* Son of God.
36. *And behold! thy Cosin* Elizabeth *she hath* also *conceived a Sonne in* her old age: *and this is the* sixt moneth *with her, who was called* barren.
37. *For* with God, *nothing shalbe impossible.*
38. *And* Mary *said*; Behold the Hand-mayde *of the Lord*; *be it unto* Mee, *according to thy word: and the* Angel *departed from her.*

BIBL. CANT. ACAD.

Let the words of my mouth: and the Meditations of my heart be alwayes acceptable in thy sight, O God, my Strength and my Redeemer.

VBI *humilitas, ibi & Sapientia* (Prov. 11.2.) With the lowly is wisedome. It is *Salomon*, the wisest *King* (nay: the wisest *man*) that ever was: nay *more*; the *holy Ghost* through his mouth; the *Spirit of him* that is the *wisedome of the Father*, that tels us where we shall finde *Wisedome*. Shee dwels at the *Signe of Humilitie*. When I considered *this dayes Gospel*, and found

in it an *Angel of God*, bowing downe with an *Ave*; God that dwels in *unacceſsible Light*, deſcending to, *obumbrævit*, a Shadow: the *Sonne of God*, in the forme of a *Servant*; the *Mother of God*, a *Hand-maid*; her *Husband*, a poore *Carpenter*, in *Nazareth*; a *Citie* indeed, but a *ſmall* one: and that in *Galilee:* a Region of the *Gentiles*, a deſpiſed people: ſurely, thought I, here is a *faire Signe:* here is *Humilitie*; *Ibi & Sapientia*, no queſtion but *Wiſedome* dwels heere alſo: I adventured to *knocke*, and what hath beene *opened unto Mee*; what I ſaw but *thorow the grate*, I will, ſo well as I am able, ſet downe here:

Saint Luke is the *Reporter*; and *onely he* (of all the *foure*) records this *Story: How* he came by it, may be queſtioned. For, he writes not (as *Saint Iohn*) *What we have ſeene and handled*; but (as it is in the *ſecond verſe*) *as they have delivered, which, from the beginning, ſaw.* So, he *ſeemes* to have it but from *Tradition onely:* yet *ſuch Tradition* it was, that it came from *Ipſi viderunt:* from the *Apoſtles* themſelves (whereof *he* was *none*). But, *which* of them all, (with their *Ipſi viderunt*) could informe him of the truth of *this dayes Story?* not *a man* of them. For, though they had beene *preſent* with him, in his *Life*, and *Paſſion*; yet, *none of them* were by, at his *Incarnation.* How came *he by it then?* had he a *Revelation?* he pretends none. It is, *Sicut Tradiderunt*; onely, by *Tradition.* But, *quis tradidit? Qui ab initio*, They that ſaw from the beginning: and *who* was that? There was *one*, that recorded it ſafely, *Conſervabat in Corde*, he ſaith it twice of *her*; even the *Bleſſed Virgin* her ſelfe. For, *Shee onely* ſaw, and felt, the parts of *this Dayes* admirable *Goſpel:* and for this (ſaith a *Father*) ſhee enjoyed a *long life*, after her *Sonne*; that *ſhee* might inſtruct his divine *Evangeliſts* in the paſſages of his marveilous Infancie. So have we the *Goſpel* of the heavenly *Sonne*, from the mouth of the *Virgin-Mother*, by the pen of the *learned Diſciple:* the ſumme whereof, is, the *Wiſedome of the Father*, and the *Seed of the Woman*, made *Man:* Sublime *Wiſedome*, and humble *Fleſh*, made one *Perſon*: *Vt, ubi Humilitas, ibi & Sapientia.*

And I beſeech *him*, that (though *I* have not *Humilitie* enough to learne *Wiſedome*, yet) in obſerving *this Story*, I may obtaine *Wiſedome* enough to learne *Humilitie.*

Such a Story hath the *Church* ſet before us *this Day*, in the *Goſpel for the day*, as is without parallel: *never* was the *like*, from the foundation of the world; nor *ever ſhall be* to the *end* of it, as the *Incarnation* of our Saviour *Chriſt.* A *Woman*, Conceiving a *God*, without a *Mother:* a *Virgin*, Conceiving a *Sonne*, without a *Father.* We may ſay of it, as *Moſes* did in *Deuteronomy. Inquire now of the Dayes that are paſt, which were before thee, ſince the Day that God created Man upon the Earth, and aske from the one end of the Heaven unto the other, if there came to paſſe ſuch a great thing as this*; or whether *any ſuch like thing hath beene heard*; you cannot *ſample* it.

Deut. 4. 32.

This muſt needs be a *holy-day*; for, *God* is Conceived. And a

day

day of Ioy to us; for, he is *married* to our *Fleſh*. *To day*, the *Longing* of the Kings and Prophets; their *ſighing*, (with, *vide afflictionem noſtram*; their *deſiring* (with *Eſay*) *Vtinam diſrumperes Cœlos, & deſcenderes*) is anſwered. As in the *third* of *Exodus*; *Vidi afflictionem populi mei, & clamorem ejus audivi: deſcendam & liberabo eum.* Now, is the *fulneſſe of Time* come; the *beginning* of all our good. From the *beginning* of mans fall, God was *angry* with us, but *now* (we ſee) he will not be angry *for ever*. For, *this day*, he is become *Emmanuel, God* with *us*: the *Word*, is made *fleſh*: the *Bread*, is *moulded* in the *wombe*, that ſhall be *baked* on the *Croſſe* for us. The *Holy Ghoſt* hath wrought this *Miracle*: The *Father hath* Married; and, the *Sonne is* Married to our poore *Fleſh*: and *this* is the *Wedding-day*. *This is the Lords doing*, and *it is wonderfull in our eyes*: this *is the Day, the Lord hath made*: nay; *this is the Day*, wherein the *Lord is made*: *let us rejoyce and bee glad in it.*

But, to the *Chamber of the Bride*, who may approach, but the *Friend* to the *Bride-groome?* how ſhall *I dare* to looke into the *Chamber*, where the whole divine *Majeſtie* of the *Supernall King* repoſes? *Can I* behold the *hands* of Almightie *God*, there building the *Temple* of his owne *Immaculate Body*, in the *wombe* of a *Virgin*? *Can I* ſee how, without the *apprehenſion* of the *Mother her-ſelfe*, he entred into the *Cloſet* of her Virgin-Body, and as (at the firſt) of ſenceleſſe duſt, ſo *(now)* of *living fleſh* he made himſelfe *true man*, without the helpe of *Man*: and, (without the *fleſhly courſe* of Nature, taking the *true nature* of our fleſh) he framed *thoſe Bones*, that ſhall never be broken? *I cannot.* My *Wedding Garment* I have not kept ſo *cleane*, that I dare enter, or gaze at *this*. I cannot behold the *Sun-riſing*; much leſſe, the *Sunne of Righteouſneſſe* appearing, that *made* it. When, ſtanding at the *brinke*, I but caſt mine eye to looke into the profound Wiſedome of this Humilitie, the *Abyſſus* of this great *Myſterie*, I turne *giddy*: and, running backe (with Saint *Paul*) affrighted, Cry: *oh, the depth!* and *can* ſay no more.

But, it is a *Wedding day*; a *Feaſt of Ioy*: and it requires, that we be not *ſilent*. Therefore, though I be *unable* and unworthy, yet I will ſay (*with the Leapers, in the Kings.*) This is a *day* of good *Tidings*: *if we hold our peace now, we doe not well.* Since therefore I am all *amazed*, and have nothing of *mine owne*; I will, at leaſt, (like *them*) take *of the Spoiles*, which I have had *from others*; that we may know, *in part*, what *they*, (in their holy *Meditations*) have *ſeene* of this great *Myſterie*. That ſo, we may *rejoyce*, and give all *glory*, and *praiſe to God* for it. 2. *Kings* 7.9.

And in the ſixth Moneth, &c.

SAint *Luke* tels us (*himſelfe*) in the beginning of his Goſpel, to what *end* he writ it. *That thou maiſt acknowledge the certaintie of thoſe things, whereof thou haſt beene inſtructed.* Now, to aſſure you of the *Cap.* 1. 3.

certaintie of *these Things*, he sets you downe *ordinary Confirmations* of a Story: the [1] *Time*: the [2] *Place*: and [3] the *Persons*. And *(after)* tels you *what was done*; that you may *beleeve* it, as *Gospel*. And *his order* shall direct *mee*.

1. The *Time*. { In the *sixth Moneth*.
2. The *Place*. { In *Nazareth*: and *that* was in *Galilee*.
3. The *Persons*. { *God*: *from* whom. *Gabriel*; *by* whom: and *Mary*; *to* whom (for *Ioseph* had *no act* in *this Businesse*).
4. Lastly. { *What was done*: There was a *Message* sent.

First then, of the *Time*, and *Place*, briefely: *after*, of the *Persons*: and *last*, of the *Message*.

First, *The Time*.

THE *Time* of Christs *Incarnation* (he saies) was in the *sixth Moneth*: That was, sixe Moneths after *his Fore-runner*, his *Cosen* (*Iohn the Baptist*) was Conceived, that *He* might goe *before* him: and *that* was, in the dayes of *Herod* King of Iudæa; at the *fourth verse*. But, there were *more Herods* (Kings of *Iudæa*) then *one*: and therefore *this* makes no *great* certaintie. Yet, if you will reckon (as he said to *Abraham*) according to the *time of life*, but *nine Moneths after*, from the Birth, *backe* hither, you may quickly know *more certaintie*; that it *was* (at the *Chap. 2. verse* 1.) When *Augustus Cæsar taxed all the world*: and, *all the world* knowes when he raigned, and had power to taxe. In *his* time, *Iosephus* tels us, that *Herod*, the sonne of *Antipater* (the Idumæan) was King of *Iudæa*. Therefore now (as *Iacob* propheſied,) was the fulnesse of Time for *Shiloh* to come: for *the Scepter* was departed from *Iuda*, and was in the hands of an *Idumæan*: and, at *this time*, was *Christ Incarnate*: So (*heere*) is the *Prophecy* fulfilled.

Gen. 18. 10.

Chap. 2.

Gen. 49. 10.

I will not take upon me (with the *Postillers*) for more *particularitie*, to tell you; That, as it was in the *sixth Moneth* (that is, *March*,) wherein God made the world; *so* was it also, in the *sixth Age* of the World: and in the *sixth day of the Weeke*, wherein God made *Man*: and in the *sixth houre* of the Day, wherein *Man fell*; and the *same Day* of the Weeke that (*thirtie three yeeres after*) he *dyed*, to *repaire Man*. *These Curiosities*, as they are *nice*; so, (be they *true*, or *false*) they are *needlesse*. It is *enough* for us to know, That *He* came at the *Time*, he was *promised*: and *that* was, when the *Scepter* was departed. So, *God*, is as *good*, as his *word*.

But yet, the *Church* gives us to know, by the time of the *Institution of the Feast*, that (of *all times* of the yeere) it was in the *Spring* time: the *Time* when God makes all the *world fresh*, and *new* againe: *Ecce Omnia de novo facio*. He was doing a *new thing upon the Earth*. And *now*, not onely the *World*, but all the *Low vertues* (withered in the world) began againe, of *new*, to rise gently with him. Now, that

Ierem. 31. 22.

Germen

Germen (that *Branch*) begins humbly to bud foorth of the *Roote of Ieſſe*, (clothed in our baſe fleſh,) when all the tender *Buds* and *Flowers* peepe lowly from the *Earth*, wrapt in the poore *ſwadling bands* of their owne *huskes*.

When the *Aire* was calmed, and *Peace* (the daughter of *Humilitie*) began to fill the Earth, that the *Low growings* of the *Meeke*, might not be hindred: At *this Time*, When all things, by their *tenderneſſe* are eaſily bended: at this *humble Time*, did he *humble* himſelfe: And therefore the *Church* keeps the *Feaſt* in a *time of Humiliation*: For the *Annuntiation* ſeldome, (or, never) fals out of *Lent*. So have we *firſt* found *Humilitie*, in the *Time*.

Secondly, *The Place*.

THe *Place* of his *Conception*, was *Nazareth*: It was in the Tribe of *Zabulon*, three dayes journey from *Ieruſalem*. *Heere* was *He conceived*; and *here* was his *Mother* borne; and, in this *Place*, was hee very converſant. In the *Synagogue* of *Nazareth*, he made an excellent *Sermon* on the Sabbath, concerning his owne *divine office*: out of the 61. *of Iſaiah*. *Heere*, his *Mother* dwelt: and (*heere*) hee dwelt alſo, (as *Adrichomius* reckons) *twenty foure yeeres*. From *this Towne*, *He* got a *Name*, *Ieſus Nazarenus*: and Saint *Matthew* ſayes, there was a *Prophecy* for it: *He ſhall be called a* * *Nazarite*. *Matth.* 2. 23. *Fol.* 141. *Matth.* 2. 23. * or, *Nazarene*.

Now, *Nazareth*, was no *Village*, but a *City*; ſo Saint *Matthew*, and Saint *Luke* (both) call it: and, it ſtood in *Galilee* (a Region, to *this day*, famous for *his* dwelling there: And, there was a *Prophecy* for *this* alſo, (as Saint *Matthew* tels us, and cites it out of *Iſaiah*:) *The Land of Zabulon, &c. Galilee of the Gentiles, the people that ſate in darkeneſſe ſaw a great Light, &c.* And, from *this Region*, he alſo got a *Name*, (*Galilæus*) a *Galilean*. *Matth.* 4. 15.

Nazareth, the Place of his *Conception*, ſignifies a *Flower*. His Mother, is *Flos Virginum*: a *Flower* of the *Roote of Ieſſe*: and *Hee*, *Flos de Radice ejus*: and, *Flos Campi*, the Flower of the field: (*Canticles* 2. 1.) So wee have heere, a *Flower*, (*Chriſt*;) ſpringing from a *Flower*, (*Mary*;) in a *Flower* (*Nazareth*;) among *Flowers* (that is, in the *time of Flowers*,) the *Spring*. *Cant.* 2. 1.

Galilee ſignifies, *Tranſmigration*: and, this Flower, (*there* ſprung) did (*after*) tranſplant himſelfe from the *one* part of that Region, to the *other*: from *Nazareth*, to *Capernaum*. And, not onely *ſo*, but *all about* that Region, from place to place, till he had *twice* (at leaſt) compaſſed it round, and preached quite through it: that he might *every where* leave the *ſweet ſavour of Life unto Life*; the *pleaſant ayre* of his heavenly Doctrine behind him. And, it produced *excellent effects*: for *moſt* of his *Diſciples* were of *this* Region. *So* the Iewes affirme; when *all the Apoſtles* were together (in the *Acts*) they ſay, *Are not all theſe which ſpeake of Galilee*. Theſe bee ſome *Honours* (indeed) to the *Place*, but where is the *Humilitie*. *Acts* 2. 7.

Nazareth, was a *City* indeed; but, ſuch a *poore* one, as wee find no mention of it in *all the Bible,* till we come to the *Conception of Chriſt* in it. So, it was not *famous*: nay rather, *infamous*: (if *Nathaniel* ſpeake, as he thought.) *Can any good thing come out of Nazareth?* It gave him a *Name too,* (indeed:) but, when the *Iewes* called him by it, (*Ieſus Nazarenus,*) they did but *mocke* him: And, *that,* which hee had from *Galilee,* did him as little *honour.* For, both *Hee,* and *His,* were mockt by it, even to *Iulian the Apoſtata's time,* who dyed, with that ſcornefull word in his mouth, *Viciſti Galilee.* It was called *Galile of the Gentiles,* where he was converſant: And the *Gentiles,* were the *ſcorne* of the *Iewes.* *Salomon* had given *twenty Cities* of this Region, to *Hiram* the Gentile, whoſe people dwelt *there*: and therefore, it was *ſo* called. And, even in thoſe flouriſhing times, (*Salomons time*) it was ſo *meanely* thought of, (even, by *Hiram* himſelfe) that they pleaſed him *not,* but he called it *Cabul*: (*Dirtie,* or *Barren*;) and ſaid, *What Cities are theſe, that thou haſt given me, my Brother?* A barren, *deſpiſed Place* it was: *Out of Galilee ariſeth no Prophet.* He was borne in *Bethleem, Migravit in Galilæam*: hee was but *Tranſplanted* (*heere.*) This Flower of the field, *grew* not *here* by Nature: the *Soile* yeilded *none ſuch.* Hee was (*here*) right *Roſa inter ſpinas*: For, neither the *City,* nor the *Region* could adde any *honour* to him. *A Prophet hath no honour in his owne Countrey*; nor *Hee* in *theſe*: they were (*both*) of meane reſpect: *Theſe Places* were long agoe deſpiſed: and (much *more*) ſince: there was *Povertie,* and *Diſ-reſpect* enough, to make them *humble Places* (both.)

Iohn 1.46.

1. *Reg.* 9.11.

Iohn 7.52.

And *thus* (we ſee) as he choſe *Ieruſalem* (a *famous City*) to *ſuffer* in; To teach us, to feare no ſhame, in the greateſt aſſemblies, for *his ſake,* (as *He* did not there for ours:) So He choſe (unlike the *great Kings* of the Earth) *Nazareth,* (an obſcure City) in Galilee (a *deſpiſed Place*) to be marryed to our fleſh: to teach, us *Humilitie.* So, there is *Humilitie* in the *Place* too.

3. The Perſons.

THe Perſons in the Story are three: [1] *God,* [2] *Gabriel,* and [3] *Mary*: And if we will conſider the *Perſons* together: (ere wee doe *apart*;) we ſhall find *many threes* heere. Not onely three *Perſons,* but alſo three *Natures*: Firſt, *God* (the *Divine.*) Secondly, *Gabriel* (the *Angelike.*) And thirdly, *Mary* (the *humane Nature.*) Secondly, in every Perſon *three Acts*: God firſt *ſends*: ſecondly, *deſcends*: and thirdly *makes himſelfe Man*: The Angel firſt *enters unto Mary*: Secondly, *declares his Meſſage*: Thirdly, *aſcends*: departs from her. *Mary* firſt *Beleeves*: Secondly, *Conſents*: Thirdly, *Conceives.*

There are alſo *three things*; Firſt, a *Meſſage*: Secondly, a *Dialogue*: and thirdly a *Conception*: and they have *each a threefold relation.*

The

The *Meſſage* hath relation; *Firſt*, to *God*, the Perſon, that *ſent* it: *Secondly*, to *Gabriel*, the *Meſſenger*, that brought it: and *thirdly*, to *Mary*, the Party, to whom it was brought. The *Dialogue* hath Relation; *Firſt*, to *Mary*, that demands: *Secondly*, to *Gabriel*, that anſwers: and *thirdly*, to *God*, concerning whom. The *Conception* relates; *Firſt*, to *God*, that was: *Secondly*, to *Mary*, of whom he was: and *thirdly* to Vs, *for whom* hee was Incarnate. *There are alſo three Things* in the *Meſſage*; *Firſt*, a *Salutation*: *Secondly*, a *Benediction*: *Thirdly*, a *Narration*. In the *Dialogue*; *Firſt*, a *diſcuſſion* of her feare: *Secondly*, a *Confirmation* of her faith: *Thirdly*, an *Expreſſion* of her conſent. In the *Incarnation*, an Vniting; *Firſt*, of the *Godhead*: *Secondly*, the *humane Soule*: and *thirdly*, the mortall *Body*, into *One Perſon*. 1. 2. 3.

Laſtly, here are three *Conjunctions*, (this *Day*.) *God and Man*, in Chriſt: a *Virgin and a Mother*, in *Mary*: and, *Faith, and Mans heart*, in every good Chriſtian. If the *Aſtronomers* hold there was a great *Trigon* of *Conſtellations* at his *Birth*: I am ſure here is a *great Trigon of Trigons*, at his *Conception*: Saint *Bernard* ſayes, they were *great*. For *God and Man* were never knowne in *Vnity* of *Perſon* before: and it was never heard, that the *ſame perſon*, (being a *Virgin*) ſhould beare a *Sonne*; and (being a *Mother*) remaine a *Virgin*, till now: And *thirdly*, as unlike it was, that the *Faith* of ſuch a *Myſtery*, could ever joyne, or adhere to the heart of naturall Man; no more then *Steele* and *Potſheards*: Neither could it, indeed; but onely, *in glutino Spiritus Sancti*: and that hath done it. *All theſe*, from the *Parties*: and, *all*, but to this effect, that *Chriſt* might be made the *Sonne of Man*, that "*wee* might be made the *Sonnes of God*. And (*thus*) we ſee, it pleaſed "God to *reſtore* man, by the *ſame order* and manner, as he *fell*. He fell, the *Devill*, ordaining: the *Serpent*, executing: a *Dialogue*, *interceding*: and a *Woman* conſenting. So (heere) he is *Reſtored*; *God* ordaining: an *Angel* executing: a *Dialogue* interceding: and a *Woman* conſenting. But to *enlarge* theſe particulars, were to make a *Volume* for a *Library*; not, a *Meditation*, for an houre: Therefore, I will *onely conſider*, the *Perſons* (in *ſeverall*:) and laſtly, conclude with the *Meſſage*.

The *firſt* Perſon (in this dayes Story) is *God*: *à Iove principium*: We will begin there. *God*, is a *Trinity of Perſons* in himſelfe: *three* perſons, and, *all three*, God: and, *all three*, ſend; *Miſſus à Deo*, came from them all: It is an *old rule*, in Divinity, *that all Gods Workes, ad extra*, are done by the *whole Trinity*. And the *ſending* forth of an Angel, is a worke *ad extra*; Therefore, from the *whole Trinity*, he came. Heere, *God ſends, firſt* his *Meſſenger*: then his *Sonne*. *Firſt*, he *ſends*: and (*after*) *deſcends*; or rather, *condeſcends*. For, *this* was no *locall Motion*: hee *mooves* all things, and is not *mooved*: And, as (afterwards) he *aſcended* into heaven, yet *left* not the earth; So (heere) hee *deſcends* into the World, yet *leaves* not heaven; but, at one, and the 1. *God.*

ſame

ſame time, fils *all in all.* He came to us, *non locum mutando, ſed præſentiam per Carnem exhibendo.* But of his *deſcending*, anon: Now we may aske why Hee ſhould ſend, *Cum Inimici eſſemus*, (as Saint *Paul* ſayes) When we were not onely *Aliens*, but *Enemies?* Saint *Iohn* will tell us the reaſon, *Sic dilexit:* He (*ſo*) loved us, (*how much*, it is not poſſible to ſay) but *Sic dilexit*, that he *humbled* himſelfe; and ſent not onely his *Servant*, but his *Sonne*; even, to his *Enemies.* Here is a faire, and *great example!* While you were Enemies, hee loved *you*, love *you* then your *Enemies.* In *Enemies*, there can bee no *merit* of love: what is then the reaſon, for *Gods dilexit?* we never could (*yet*) find any other, but *ſic voluit*; ſuch, was his *good pleaſure* in Chriſt. And, if we be not ſatisfied with *this*, but (in *curioſity*) enquire further, *Hee* will enquire after us with *Quis es tu homo*, Who art thou, oh man thy ſelfe, that thus enquireſt? He requires thy *beliefe*; and, thou enquireſt a *cauſe:* he offers thee an *object*, (fit onely for thy *faith:*) and thou wouldſt have it come under *thy reaſon.*

Rom. 5.10. *Iohn* 3.16.

And yet, there is a *reaſon* of Gods will: but, it is fit for *God* onely, and *not for Man*, to know: But, if thou wilt needs be *reaſoning*; ſay, if it ſeeme not moſt fit and reaſonable, that God ſhould *will*, what he pleaſeth: and *doe* what hee wils; ſince thou knoweſt, that *Hee* who *wills*, what he *cannot doe*, is not God. This is reaſonable, be content then, with thy reaſon, and admiring his *Humility*, doe thou love him for his *ſic dilexit, quia ſic voluit*; for, *ſo*, he wills thee to doe, and meddle not with *Quare voluit?* Leave *that* to him alone, for ever. *Wee* were utterly eſtranged from him; *we* had not onely deviated, and (like *Sheepe*) gone aſtray, but were become *Enemies*; *we* had loſt both *Power*, and *will* to ſend to *him:* that he then (our *better*) would ſeeke a *Reconciliation*, and *firſt* ſend to *us*, was great *goodneſſe*, and great *humilitie:* Let us then love him for his goodneſſe, and not onely *admire*, but *imitate* him in his *humilitie*; that ſent not onely his *Meſſenger*, but his *Sonne:* and *that*, not to *come* alone, but even *to dye* for us; that we might bee reconciled. And ſo much for the *Perſon*, that did ſend: and his *Humilitie* in ſending.

Now, the *Meſſenger* ſent, was an Angel; *Gabriel* by name: wee find him *ſo named* in *foure* places of Scripture: yet it hath not, from *any* of them, beene concluded of what *Order* he was: ſome thinke that he was of the *higheſt Order.* For Saint *Gregory* ſayes, *Summum Angelum venire dignum fuerat, qui ſummum omnium annunciabat. Thomas Aquinas* is direct, hee was an *Archangel*, and *ſatis credibile*, the *higheſt* of that order: howſoever, an *Angel* he was, even by this *Office.* For, Saint *Gregory* ſayes, that the *Spirits of God* are not alwayes called *Angels*, but *then* onely, *Cum per eos aliqua annunciantur.* And if when *aliqua annunciantur* they bee *Angels*, when *maxima annunciantur* they are ſurely *Archangels*, by his *rule:* And *hee* will have his *Name* to agree with the nature of this *preſent Office:* For *Gabriel* (interpreted) is *Dei fortitudo:* therefore, (ſaith *he*) *per Dei fortitudi-*

2. *Gabriel.*

nem

nem annunciandus erat, qui potens in prælio ad debellandas poteſtates aëreas veniebat. The *Lion* of the Tribe of *Iuda* was now to be Conceived, therefore *Dei fortitudo* was to declare it: it was fit an *Angel* of a great power, ſhould be the *Meſſenger*.

But it may be asked (concerning this *Meſſage*) Firſt, what needed *an Annunciation?* or Secondly, If *any*; why, by an *Angel*; not a *Prophet?* or Thirdly, if by an *Angel*, why not in *a Dreame* onely, but by a *corporall viſion?* *Theſe* are but *Curioſities*; yet, they have their anſwers.

1. Firſt, an *Annunciation* was fit, *Vt priùs mente quàm carne conciperet:* For, *beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti*, (ſayes Saint *Auguſtine*). Secondly, that *Shee* might be a more *certaine witneſſe* of this great divine *Myſtery*, being thus plainely, and ſenſibly inſtructed. Thirdly, that *Shee herſelfe* might have occaſion to offer her *owne obedience* to the will of God; *ecce Ancilla Domini.* Fourthly, that there being a *Marriage* to bee made betweene the Sonne of God, and our Nature, the *conſent of the Virgin* might be had, *Locototius humanæ naturæ:* for though *Predeſtination* be compleate, *ſine noſtro arbitrio cauſante*; yet it is *not*, *ſine noſtro arbitrio conſentiente*: ſo *ſome* ſpeake. 1. 2. 3. 4.

2. Now, why an *Angel*; rather then a *Prophet?*

Firſt, that Gods *ordinance* might bee kept: who commonly declares *divine Myſteries* to men, by the *Miniſtery of Angels:* and ſo, even to the *Prophets* themſelves. That, as the *Law* was declared by the *Miniſtery of Angels*, ſo the *Fulfiller of the Law* might be declared by an Angel. Secondly, that as the *Devill* ſent a *Serpent* (not a *man*,) to deceive the woman, in our *Overthrow*; ſo *God*, might ſend an Angel (not a *Prophet*) to inſtruct the Virgin in our *Reſtitution:* So here is a *good Angel* converſing with a woman, about our *Salvation*; as, at firſt, there was an *evill one*, converſing with a woman about our *Overthrow.* Thirdly, for the *agreement* betweene the *Perſons:* for, *Semper eſt Angelis cognata Virginitas*, Angels, and Virgins are of a Conſanguinity. 1. *Acts* 7. 38. *Gal.* 3. 19. *Heb.* 2. 2. 2. 3.

3. Laſtly, why by corporall *viſion?* Firſt, becauſe God was to be made *manifeſt* in the fleſh; therefore the Meſſenger was to bee *viſible* to the eye: ſince all the *Apparitions* in the old Teſtament, were but to *prefigure God in the fleſh.* Secondly, for the *dignity of the Virgin* herſelfe: for ſince *Shee* bore *God*, not onely in her *minde*, but alſo in her *Body*, it was *fit*, ſhe had a *corporall*, as well as a *mentall* apprehenſion of the Meſſenger. Thirdly, it agreed with the *certainety* of the Meſſage. For, we apprehend *that* more *certainely* which we *ſee* with our *eyes*, then what we *conceive* onely in our *minds*. 1. 2. 3.

Now, as God did ſeldome any *great thing* on earth, but he gave a *Modell* or *Type* of it firſt: as, for the *Tabernacle*, he gave *Moſes* a patterne in the Mount: as (alſo) to *Ezechiel* for the *Temple*: ſo *heere*, for the *Incarnation.* For, the *comming* of this *Meſſenger* was prefi-

Gen.24. gured in the 24. of *Gen.* As *Abraham* ſent his *Servant* (there,) to provide a *Virgin* to be wife to his Sonne *Iſaac* (who was alſo a *Type* of *Chriſt*;) ſo *God* ſent his *Servant* (an Angell here) to provide a *Virgin* to be Mother of his *Sonne*. *Rebecca* gave her *conſent* (there:) ſo, *Mary* gives her *conſent*, (heere:) *fiat mihi ſecundum verbum tuum*; And, as *Rebecca* not onely made the *Meſſenger*, but the *Camels* drinke; So *Shee*, not onely to *Angels*, but to *us* (vile *men*) hath opened the *Fountaine* of Ioy, and everlaſting gladneſſe.

This great *Ambaſſador*, from the *King of Heaven* comes to poore *Nazareth*, in deſpiſed *Galilee*, and (*there*) humbly ſalutes the *lowly* Virgin, bowing downe, with an *Ave*, a Salutation that throwes an Humilitie even on the *Garbe* and very *poſture* of the Saluter. Thus *hee deſcends!* And, though hee bee held an *Angel*, an *Archangel*, ſo *great* in power, ſo *glorious* in degree; yet, is there *nothing* of it expreſt in this *humble* Text; but all *ſhut up*, and concealed in his *bare name* onely. And why? becauſe his *Maſter* (from whom he comes, the Sonne of God himſelfe) is, *this Day humbled*, and hath all his *Greatneſſe and Glory* ſhut up, and concealed in his *low Conception*.

So, by the *example* of the Sender, here is *Humility*, bowing downe in the *Angel*, that is ſent: nay, hee ſeemes to bee the very *Angel of Humilitie*. For, he, (the *ſame Angell*) even *Gabriel*, that tels *Mary* (*here*,) of the *firſt* Act of *Chriſts Humilitie*, (his *Incarnation*;) tels
Dan.9. *Daniel*, in his *ninth Chapter*, of the *laſt Act* of his *Humilitie* (his *Death*): *here*, he comes with *Sanctum naſcetur*, and (*there*) with *Meſſiah occidetur*: *This*, is the *ſame* Meſſenger of *both*. Humiliation is His *Firſt*, and *Laſt*. To ſhew, they were *both ordained*, and executed; *both* from the *ſame perſon*, and to the *ſame end*: that *he* might be humbled *for us*, and *we* exalted by *him*. And ſo much for the *Angel* of *Humilitie*, the *Partie ſent*.

3. Mary. The *Partie*, he was *ſent to*, Saint *Luke* deſcribes very plainely. He calls her, by her *Name*. And *that*, was *Mary*. For which, we are partly beholding to *him*. For, if Saint *Mathew* and *he* had not ſet it down, we ſhould ſcarce have *knowne* truly where to have had it: for none *of the reſt*, in any mention of her, doe *name her*. I will not ſtand to deſcribe her by the *myſteries* of her *Names* Interpretation: as, that it ſignifies *Bitterneſſe*, and *Exaltation*: and, that *as Chriſt* tooke to himſelfe the *Bitterneſſe* of his Paſſion, in taking our *Fleſh* of her; ſo hee hath *Exalted her*, and *us*, when he carried it to the right hand of his *Father*, &c. and, *many* ſuch like. But, I will obſerve her onely, as Saint *Luke* hath here deſcribed her: and, *that* is, by her *owne*, and by
1. her *Husbands* Condition. Firſt, *Shee*, was *Mary*, a *Virgin*, eſpouſed:
2. and ſecondly, *He*, *Ioſeph* a Man of the Houſe of *David*: Concerning *both* which, *Queſtions* have beene raiſed.

1. *Firſt*, why ſhould *Chriſt* be borne of a *Woman*, the weaker Sexe, rather then of a *Man*, the more noble, and *ſo*, more miraculous.

Secondly,

Secondly, if, of a Woman; why, of a *Virgin*? *Thirdly*, if of a Virgin; why was Shee *Eſpouſed*? *Fourthly*, if Eſpouſed; why, to one of the *Houſe of David*? that *all* this was ſo, is plaine in the *Text*: why it ſhould be ſo, ſhall be anſwered. 2. 3. 4.

1. *Firſt*: Why he was borne of a *Woman*; not, of a Man? Becauſe the Lord would doe a *new thing* upon the Earth; *A woman ſhall compaſſe a man*: Now, for one of mankinde to be made of an other, *without a Woman*, was no *new* thing: for *ſo* was *Eve* made of *Adam*, long ſince. And, for a man to be made without *woman* or *man*, is older: for, *ſo* was *Adam*. And, for one to be made of *man, and Woman*, is almoſt as old, and much more *common*; we ſee it daily. There is no *Newes* in theſe. Yet there was *one way* left, and *that* was *New indeed*; for one to be *made of a Woman, without a Man*, was never done before. And *this* was as miraculous as *any* of the other. This was *Novum in terris, Mulier circundabit Virum*. Secondly, Becauſe he was to execute his Office in the *Sexe of Man*, as moſt *fit*, and free from *ſcandall*: therefore he would take his fleſh from *Woman*; that *that Sexe* might not be deſpiſed: and therefore, as S. *Auguſtine* ſayes (to *Men*;) *deſpiſe not your ſelves ô Men, for the Sonne of God was made a Man*: ſo, he ſaies to *Women*; *deſpiſe not your ſelves ô women, for the Sonne of God was made of a Woman. Formam viri aſſumendo, & de Fœminâ naſcendo, Vtrúmque ſexum hoc modo honorandum judicavit.* Laſtly, he was truly borne of a Woman, to ſhew that he had a *naturall*, and no *fantaſticall* or fictitious *Body*. 1. Iere. 31. 22.

Secondly, But if, of a Woman: why, of a *Virgin*? Certainly for Decencie: if, for no other cauſe. For, wee cannot but confeſſe (with S. *Bernard*) that if a God were to be borne, it were fit a *Virgin*, of all others, ſhould be his *Mother*: and, if a virgin ſhould bring forth a Childe, it were fit *that Childe* ſhould be a *divine* one. But there are reaſons *more*. *Firſt*, He that ſhould take away *Sinne*, ſhould be *without Sinne*: which none *can* be, that is borne *ex copulâ*: therefore he muſt be borne of a *Virgin*. *Secondly*, To fulfill old *Prophecies*, *Ecce virgo concipiet*: and, that oldeſt; *Semen Mulieris conteret caput Serpentis*: therefore (*ſine ſemine viri*) Shee muſt be a *Virgin*, that muſt beare him. *Thirdly*, that as he had in *Heaven*, a Father without a Mother; ſo he might have in *Earth*, a Mother without a Father. As the *firſt Adam*, out of the Earth without a *Father*: ſo, the *ſecond Adam* out of (*Mary*) *Terrâ ſanctâ* the Earth, the Land of *Promiſe*, without a *Father*. *Laſtly*, that it might be a *figure* of our ſpirituall *Regeneration*; which (like *his*) as S. *Iohn* ſayes: is *not of the will of the fleſh, nor of the will of man, but of God*: therefore S^t. *Auguſtine* well concludes: *Oportebat caput noſtrum, inſigni miraculo, ſecundum corpus, naſci de virgine; ut ſignificaret ſua membra de virgine Eccleſiâ ſecundum Sp. naſcitura.* 2. Iohn 1. 14.

Thirdly, But why was this Virgin *betrothed*? For *three* Cauſes: *Firſt*, for *Chriſts*: *Secondly*, for her *owne*: *Thirdly*, for *our* ſakes. 3.

1. For *Chriſts*: *Firſt*, that in *ſeeming* the Sonne of *Ioſeph*, and to

be borne in *Marriage*, he might thereby *hide* his *Glory* from the divell,
2. and the world: *Secondly*, leſt he ſhould have beene juſtly caſt out by *thoſe Infidels*, as one *Illegitimatly* borne; for had ſhee beene unmarried, who could have blamed *Herod*, and the *Iewes* (ſaies S^t. *Ambroſe*)
3. if they ſhould ſeeme to perſecute a Childe *borne unlawfully*? *Thirdly*, that *Ioſeph* might be a *Nurſing* Father, to the Infirmities, and wants of His Child-hood.

1. 2. For her owne-ſake: *Firſt*, Leſt the Iewes ſhould have *Stoned*
Deut. 22. *her*, as an *Harlot*, by their Law, *Deut.* 22. if ſhee had had a *Childe*, and
2. never a *Husband*. *Secondly*, that ſhee might be kept from *ſcandall*, as
3. well as from *puniſhment*. *Thirdly*, that *Ioſeph* might be to her, and her Infant a provident *Provider*, and loving *Companion*, in all their neceſſities, and dangers.

1. 3. *Laſtly*, for *our ſakes*. Firſt, to Commend not onely the *pure-neſſe* of Virginitie, of which *Chriſt* was borne; but alſo, the *dignitie*
2. *of Matrimonie*; without which, *Chriſt* would not be borne. Second-
3. ly, that the *Iewes* might not ſay, we had an *Illegitimate Meſſiah*. Thirdly, that our Virgins might have no *colour* to offend, by her *example*.

4. Now, Why ſhee was eſpouſed to a man *of Davids houſe*? was
1. *firſt*, and principally, to ſhow that Shee (Chriſts *Mother* alſo) was of the *ſame Family*. For, they were not to marry out of their *owne Tribe*. And, ſince all the *Pedegrees* of that *Nation* ran ſtill (according to their *ancient Cuſtome*) in the *Male* line, and not the Female; there-
2. fore *ſecondly*, that his *Genealogie* might be deſcribed to the *Iewes* (according to their *owne Cuſtome*) by the *Mans-ſide*, his *putative* Father, (who was of the *ſame Line*, with his Mother): for (as Saint *Ambroſe* hath well obſerved) *Qui in Sæculum venit, Sæculi debet more deſcribi:*
3. *thirdly*, to declare, that the *Prophecies*, and *Expectations* of the *Iewes* were fulfilled. For, it was *moſt commonly* knowne both to the *Scribes* and *Phariſes*; yea, and to the people, that the *Meſſiah* ſhould be of the *houſe* of *David*. For, *God* had *ſworne* to him, *that hee would ſet one of his Seed upon his Throne*: this they *knew*, and *ſang* every day in the
Pſal. 133. 133. *Pſalme*. Therefore was even his *Mothers Husband* alſo, of *that*
4. Houſe: *fourthly*, and laſtly, to ſhow the Virgins *Humilitie*. For, though ſhee was the *Daughter of Kings*: nay, though ſhee was *the Mother of God*: yet, *her Husband* (of the *ſame* Houſe) was no better then *a Carpenter*. Which when we conſider; as, in *her*, it ſhowes *low-lineſſe*: ſo, in *us*, it pricks the *bladder of all humane Glory*; and, makes us even *aſhamed* to brag any more of our *carnall Nobilitie*: ſince the *Mother of God*, was the *wife*, and *he himſelfe* accounted the *Sonne* of a poore *Carpenter*. This for the *Queſtions*: now ſomething of her *Perſon*.

Many (and indeed *too many*) *Encomions* have beene made of *Her*: and, *too farre*, have *ſome* gone: yet (to avoide *Superſtition*) we muſt not lay-by *all the Reverence*, we owe to the memory of *bleſſed Saints*: *eſpecially to Her*, (no doubt, the *moſt bleſſed* of them all.) Therefore

ſome-

ſomething would be ſaid. And all, that I will ſay, ſhall be but by way of *Similitude:* and I will compare Her but to *two* things: *Gedeons Fleece*, and *Salomons Throne:* (peradventure *two Types*, or *Figures*, of her).

Firſt, like *Gedeons Fleece*, ſhe *onely* received this *heavenly dew*, when all the world was barren, beſides *her*. Secondly, the *filling* that *Fleece*, was a ſigne of the *Iewes* delivery; and the *Conception* of this Virgin, a *ſigne*, and a beginning of *ours*. Thirdly, this *Fleece* received the Dew, without *hurt to the Wooll:* and *this Virgin* conceived this *immortall Dew*, without the *corruption* of her fleſh. Fourthly, *Gedeon wrung out* this Dew, and filled a *Veſſell* with it: and *Mary* brought forth her *Sonne* (that *fils* this *great Veſſell* the world, and all that is in it.) But laſtly; in *this* Shee *exceeds* the Fleece of *Gedeon*. For of the *Fleece of her Body*, *Chriſt* made himſelfe a *Garment*, (even his owne *Fleſh*) which hee weares to *this day*; and *will* doe, for *ever*. 1. 2. 3. 4. 5.

Now ſhe may bee compared to *Salomons Throne*, in theſe. Firſt, that *Throne* was the *Royall Seate* of a King: and *ſhe*, the *royall Mother*, the *Receptacle*, of the *King of Kings*. Secondly, in that *Throne*, none but the *King onely* ſate: and, in *her Wombe*, *Chriſt onely* lay. Thirdly, in that Seate, *Salomon* ſate to Iudge *all the people:* and, in *that fleſh which Chriſt* tooke of her, ſhall He ſit to *Iudge all* the people: *even*, the *quicke and dead*. Fourthly, that *Throne* was made of *Ivory*, (a part of a moſt *chaſte Beaſt:*) and *She*, of pureſt Ivory; even *Chaſtity* it ſelfe, being an immaculate, and *perpetuall* Virgin. And, as *long kept Ivory*, turnes *red:* ſo *long kept Virginity* (as in *her*,) turnes into *Martyrdome*. Fifthly, that *Ivory* was covered over with the *beſt Gold*; and her *chaſt Body* was glorioufly *enriched* with the beames of the *God-head*, when the *Holy Ghoſt* came upon her. Sixthly, the *Top of the Throne* was not *cornerd*, but *round*; (the *moſt perfit* figure:) and She, *tota rotunda*; without any *baſe* corners of *iniquity:* a moſt *perfect*, and *good* Woman. Seventhly, this *Throne* had *ſixe Steps*, that made it high; and *Mary* had *ſixe Graces*, that made her *eminent*. *Gratia ſuper Gratiam*. *Mulier pudica*, ſaith the *Ben-Sirach*, *Eccluſ.* 26. 15. A moſt woman is a *Ladder of Graces*. 1. 2. 3. 4. 5. 6. 7. *Eccle.* 26. 15.

The *firſt Step* whereof in her, was her *Wiſedome*. The Text ſayes here; *Cogitabat*. *Sapientis eſt cogitare*, Shee *thought what manner of Salutation that might bee: Here*, ſhee *thought:* and, in the ſecond of *Luke* the 19. ſhe *pondered*, and *conſidered:* and in the 52. *verſe* after; *Conſervabat in Corde*, She *kept theſe ſayings in her heart*. She *thought*; She *pondered*; and *laid to heart the contents of the Goſpel*. A *great* ſigne of *Wiſedome:* nay *indeed*, the *trueſt Wiſedome of all*. The *ſecond degree*, is her *Modeſty:* She *feared*; *Turbata eſt*; She was abaſhed: like a good *Maid*, at the *preſence* of a man. And, She anſwered the Angel in *very few words:* this *ſweet ſilence* is a great *Vertue* in Womankind. And ſhe was troubled at the *manner* of the Salutation, to heare 1. *Luke* 2. 19. 52. 2.

her *owne commendations from the Angel.* The more that *goodneſſe* is commended, the *more* it feares. "*Theeves* ſteale away our goods; "and commendations our vertues: therefore Shee was *troubled.* A
3. *great ſigne* of *Modeſty.* The *third degree,* is her *Chaſtity,* Shee was a *Virgin:* we have proofe enough of it, for the *Text* cals her ſo: Shee *herſelfe* ſayes ſo, *Virum non cognoſco:* and the *Angel finds* her where a Virgin *ſhould be: ingreſſus eſt ad eam.* She was not *gadding* abroad:
4. he found her *at home,* and *within.* The *fourth degree,* is her *Faith:* She doubts *not* of this great Myſtery; nor requires a ſigne, (as *Zachary* did in the conception of *Iohn Baptiſt:*) her, *quo modo fiet iſtud,* is not like *his, unde hoc ſciam? Shee* onely requires *de modo,* of the *Meanes;* ſince ſhee *knowes not man:* Shee had *read* in the Law, and *beleeved,* that a *Virgin ſhould conceive;* but ſhee never read of the *Meanes; that* was never *before revealed to Man,* but *reſerved* for the *mouth of an Angel. Zachary* doubted of the Angel *Gabriels words,* even in the *ordinary* courſe of Nature; and required a *ſigne,* with *unde hoc ſciam?* Therefore he was *dumbe,* and *ſang* not his *Benedictus,* till his *Sonne Iohn* was borne: Shee asked *no ſigne;* but admiring a worke *above Nature, beleeves* the ſame Angel, and is *made a Signe* her ſelfe. (*Ecce Virgo concipiet,* was ſaid as a *ſigne,* to *Achaz,*) and
Iſai. 7. 14. 5. ſhee ſings her *Magnificat,* before *her Sonne was borne.* The *fifth degree,* is her *Obedience:* Shee *conſents,* and becomes *readily* obedient to the will of God, in ſaying: *fiat mihi ſecundum verbum tuum.* Saint *Bernard* ſeemes moſt eloquently to *wooe her* to this anſwer, that the *expectation* of Mankind might, through her *Obedience* come into the world: *O pulchra inter Mulieres* (ſayes he) *fac me audire vocem tuam? Si ergo tu facies eum audire vocem tuam, ipſe te faciat videre ſalutem noſtram.* So Shee obeyed, and ſaid, *fiat mihi ſecundum verbum tuum,*
6. be it to Me, according to thy Word. The *laſt degree,* is her *Humility:* which is the *adjunct* to her *Obedience:* and the very *axis* of all this Text. Her *laſt words* before the *Act* of the *Incarnation* (the *fiat mihi*) are, *Ecce Ancilla Domini.* That is her *profeſsion,* to bee a *Servant,* in *Humility. Quæ eſt hæc ſublimis Humilitas?* (ſayes Saint *Bernard*) *facta eſt Mater Dei, & dicet ſe Ancillam?* What *ſublime Humility* is this? Shee is made the *Mother of God,* and cals her ſelfe an *Hand-maid?* This made one ſay, that the *Humility* of the Virgin *Mary,* was the *heavenly Ladder,* by which our God *deſcended* to the Earth. The very *ground* of her *Magnificat* is *reſpexit humilitatem:* the *Reſpexit (heere,)* and the *Exaltavit both,* are *Humilitatem,* not *Virginitatem:* had ſhee not beene humbled to *Ancillam Domini,* ſhee had never ſung, *Fecit mihi magna. Virginity* would not ſerve the turne: *Deſpiſed Humility,* is above *magnified Virginity:*
Matth. 10. *Matth.* 18. Saint *Bernard* was of that mind, *To Virginity* (ſayes he) *you are invited, to Humility you are compelled: of Virginity it is* ſaid, let *him that is able, Qui poteſt capere, capiat. But of Humility, Niſi quis efficiatur ſicut Parvulus non intrabit in Regnum Cælorum. Without Virginity* you

may

may be ſaved; without *Humility*, you *cannot*: and in this very point, he concludes with an *audeo dicere*, hee is bold to ſay it, that *without Humility*, the *Virginity* of the *very Virgin Mary* herſelfe had never beene *acceptable*. You (ſaith he, to the *proud Virgins* of his time) you forget *Humility*, and glory in your *Virginity*: But *Mary*, forgetting her *Virginitie*, glories in her *Humilitie*. Be not *proud of Virginitie*: for in the *Parable of the ten*, there were as many *Fooliſh* ones, as *wiſe*. *Matth. 25.*

Theſe *ſixe Vertues* were in her, as *ſixe Steps* in *Salomons Throne*; which once gone over, *Salomon*, or rather *Plus quàm Salomon fuit in Throno, A greater then Salomon repoſed in it*. Where, after he was ſet, he had the *duæ Manus*, the *Supporters* of each ſide the *Throne* (the *Father*, and the *holy Ghoſt*) that never left, nor utterly failed him. And, at his *Deſcent*, the *Twelve Lions* (the twelve *Apoſtles*) that ſhall *hereafter* ſit on *twelve Thrones* themſelves, and Iudge the *twelve Tribes of Iſrael*. And as the *Queene of Saba* came to ſee, and offer Gifts to *Salomon*, ſitting on his *Throne*: So, came the *Eaſterne Sages* to adore, *Matth. 2.* and *offer* to *Chriſt*, ſitting on his *Throne*; even, in the *Lap* of his *Bleſſed Mother*; where *Salomon* in *all his Royaltie*, was not like him. Such was *this Paradiſe*, which God prepared to make our *ſecond Adam* in! Yet how *gloriouſly* ſoever ſhee be compared, the *Burthen* of her Song is *Reſpexit humilitatem*: and, *all* that ſhee *profeſſeth* is, *Ancillam Domini*. So there is *Humilitie* in the *Partie*, *ſent unto*. And ſo much for the *Perſons* that, [1] *did ſend*; that, [2] *was ſent*: and, [3] that *was ſent unto*.

Fourthly, The *Meſſage*.

NOw for the *Meſſage*, it conſiſteth of *three* parts. Firſt, He makes her *attentive*, by his Salutation, and diſcuſſes *her Feare*. Secondly, He declares the *Myſterie* it ſelfe. And, thirdly, and laſtly; Induces her to *Beliefe*, and *Conſent*; by the example of her Coſen *Elizabeth*, that hath now Conceived in her old age.

For the *firſt*. He begins with an *Ave*, the *firſt Ave* we reade of 1.
in the Bible. Therefore, *Turbata eſt in ſermone ejus*, ſhee was ſomewhat *troubled* at it; *Cogitabat*, Shee began to be *attentive*; and *thought* what *manner* of Salutation that might be: It is called (in the text) *a Salutation*: and juſtly; therefore it is *no Prayer*: it *can* be *no Prayer*: for *Prayer* is either *Petitio*, or *gratiarum Actio*: *this*, is *neither*. Therefore, except the *Romaniſts* can make *better*, they are like to obtaine nothing by *this*; nor have ſo much as *Gramercy*, for their labour. For, in *this*, they neither *aske* any thing, nor give *thanks* for any thing. *Ave gratia plena* (without naming her) hath a great *Emphaſis*: as though he ſhould ſay: *O Thou, full of grace* (without *any name*), *All haile! Gratia plena*] If Shee were *full of Grace*, *before* the Conception, who can tell how ſhee *abounded afterwards? well*, ſaith He, *full of grace*; For, to others *Grace* is given by *parts*; but into *her*, the very *fulneſſe of Grace* did *powre Himſelfe at once*: and (*full of Grace:*) becauſe *humilibus dat gratiam*, and, Shee, was *humble*.

The Lord is with thee:] *Adimpleat Ventrem, qui adimplet Mentem; ſit tecum in utero, qui tecum in Animo eſt.* With *Thee,* he is: *tecum, in Corde; tecum, in ventre; tecum, in auxilio:* Not onely in his *Power*; as, with *all:* nor onely, in the *vertue* of his *Grace*; as, with *ſome:* but, with *thee,* in the *fleſh,* (made of *thine owne pure blood*) as never yet, with *any.*

Bleſſed art thou among Women] Becauſe *Eves* offence brought paine to *all Womens Bowels*, as a *puniſhment*; but by the *fruit of thy Bowels* it ſhall be accounted to them as a *merit,* they ſhall *now be ſaved* (ſaith Saint *Paul*) *by bearing of Children.* All *women* were ſubject to the *Curſe* of *God*; or, the *Curſe of the Law:* the *Wife,* to the *Curſe of God;*
Gen. 3. 16. [*in dolore paries:*] the *Virgin,* to the Curſe of the *Law*, [*Maledicta Sterilis*]: *Shee,* avoided *both* theſe. *Gods* Curſe; becauſe ſhee remained a *Virgin:* and, the *Lawes* Curſe; becauſe ſhee *bare a Sonne. Some* are bleſſed, becauſe they *keepe* their *virginitie: ſome*, becauſe they have *fruit* of their body; but *moſt bleſſed is Shee,* that hath *fruit* of her body, and *yet keeps* her Virginitie. *Well* may *ſhee* be called *Bleſſed among Women.* For *this woman* tooke away the *Curſe,* which the *firſt woman* had brought on *all Mankind,* by *bringing* forth a *Bleſſing* in ſteed of it: *Life,* in ſteed of *Death*; wherein ſhee may *more truly* be called, *Mater Viventium,* then ever *Eva* was.

Feare not Mary, thou haſt found grace with God]. *Why* ſhould ſhe then *feare? Qui apud Deum invenit gratiam, non habet quod timet.* Thou haſt found *grace*, in *Conceiving* the *Author* of all *grace:* the *grace,* that *Eve* loſt, thou haſt found with God. From *him,* it comes, and *freely,* it comes: *Inveniſti, non meruiſti*; *this,* was *opus ſanctum.* This, was the *free Spirit of grace*; the *Spirit* of *Gods Love*; that wrought *this:* and therefore *no merit* of *hers* (or, *ours*) was here. *Thus* ought we to Conceive *Chriſt* in our hearts by faith: and *after,* (being full of *grace*) *bring him forth* in good works. Thus farre, the *Salutation,* and diſcuſſion of her *feare.*

2. Now *ſecondly*; in the *ſecond* part of the *Meſſage,* he comes to relate the *Myſterie* of the *Incarnation.* And (*firſt*) He tels her what *manner* of *Child* ſhee ſhall Conceive: and (*after*) by *what meanes* ſhee ſhall Conceive.

1. *Firſt* then, he begins with *Ecce concipies:* the very words of the
Eſay 7. 14. *Prophet,* ſo *long* before: *Ecce Virgo concipiet & pariet Filium.* Onely, God be thanked, the *Time* altered: *that,* was *long ſince* propheſied; and *this* is *now*, in *hand.*

Thou ſhalt conceive, and beare in thy wombe, a Sonne:] Angels may wonder to ſee him in the *wombe* of a *Virgin,* whom *heaven, and earth* cannot containe. *O Virgo* (ſaies *Chryſologus*) *concipitur ex te Author tuus: ex te oritur Origo; in tuo germine eſt Genitor tuus: in tua Carne, eſt Deus tuus; & Ipſe, Lucem Mundi per te capit, qui Lucem Mundo dedit.*

And thou ſhalt call his name IESVS]. *ô dulce melos! In aure, melos; In corde, Iubilus: at this Name, Let all knees bow, both of things in Heaven,*

Heaven, and things in Earth, and things under the Earth: and let all Tongues confesse that IESVS *is the Lord, to the glory of God the Father* *.

For he shall be great, and called the Sonne of the most High]. Surely, the Sonne of the most high God. For, *Qui ingreditur, & egreditur, & introitus sui & exitus, nulla vestigia relinquit, divinus habitator, non humanus est.* And how great he shall be *followes*, for he adds: *And the Lord God shall give him the Seate of his Father David*]: He had *sworne* it, in the 133. *Psalme*; and, is (*now*) as good as his word: that hee might rule the *Nations* with a *Rod* of *Iron*, and bind their *Princes in Chaines*: that is, even *fetter* their *Consciences* in the *Lawes* of his divine Gospel. And, though they be *strong*, (even bonds of *Iron*) and Lawes, *ever durable*: yet is his *Burthen*, sweet, and his *yoake* easie; they shall *willingly* submit unto it. *David* (though a King) was a *Shepheard*; so, was *Iacob*; and *so*, was *Christ*. *He shall rule* (saith the Angel) *in the house of Iacob*,] *id est*, Aswell like a *Shepheard* as a *King*. For, his *Sheepe* shall *know his voyce*; and, *of his Kingdome there shall be no end.* For *His*, is the *Kingdome, Power, and Glory, for ever, and ever. Amen.*

*They, that deny to *bow their knees at this Name*, have need of the Prayer for the stubborn Iewes, *Heb.*13.20. *The God of peace, &c. make you Perfect*, (Καταρτίσαι) that is, set you *in joynt*, for though they *stand stiffely*, yet (*sure*) they *walk* not *uprightly*, that *deny* this dutie.

Such was the *Sonne*, shee should *conceive*: *Now*, hee declares the *Meanes*, upon her *Question* of *Quo modo fiet?* [*The Holy Ghost shall come upon Thee: the Vertue of the most High shall over shaddow thee: and that Holy Thing that shall be borne of Thee, shall bee called the Sonne God.*] Wherein *three* things. *First*; he shewes *Quis*, who did it. *Secondly*; *Quo modo*, how it was done. And *thirdly*, and *lastly*; *Quid*, he describes *againe* the *Worke* that was made (the *Child* that she should beare). 2.

First: Who did it? It was the Act of the whole *Trinity*: they *all* descend, and *condescend* to the worke: He *names* them plainely in the *Text.* For, heere, is 1 *Spiritus Sanctus*; and 2 *Virtus Altissimi*, (id est, *Patris*;) and, *quod vocabitur*, 3 *Filius Dei*: the *Father, Sonne*, and *holy Ghost.* So, they *are All* present: and the *Worke*, was of them *All*; *they* did it: *three Persons*, doe *one Act*; for *all three*, are but *one God.* 1. *Quis.*

But if (with *Mary*) wee will aske the Angel, *quo modo*; and enquire after the *manner*; wee can but have the answer which he gave *Her.* And, howsoever *Shee* understood it, by what shee *felt* in her *Chaste* body, or *apprehended* in her *pure minde*; yet it is a *darke Mystery*, and too hard for *us.* His words bee; [*The holy Ghost shall come upon. The Vertue of the most High shall over shaddow thee: and the holy Thing shall be borne.*] This *last* we onely understand: we know what it is to be *borne.* For, we were *all borne* our selves. But, for the *rest*, wee may *admire*, but never *understand* them. *Superveniet in Te*, is *more*, then *Veniet super te: to come upon in Thee*, is a *strange* phrase to us. And, as *little* can wee make of *Virtus obumbrabit*: wee cannot conceive how the Vertue of his *brightnesse*, that is the *Father of* 2 *Quo modo.*

Lights,

Lights, ſhould *obumbrare* become a *Shaddow*. *A Domino factum*! It is *Gods doing*, and it is wonderfull! But, *ſome*, paraphraſe it thus. "The *holy Ghoſt* ſhall come *upon*, and *in* thee, to *purge*, and *clenſe* thee, "that thou maiſt *conceive without ſinne*: the Vertue of the *moſt high* "*Father* ſhall *over-ſhaddow*, and *ſuſtaine* thy *weake Nature*: *ſub um-*"*bra alarum*, under the ſhaddow of his Wings: for ſo great, and "*myſterious* a Worke: and the Sonne of God ſhall bee borne of "Thee.

Saint *Auguſtine* would expreſſe the worke of the *Incarnation* to the *Iewes*, in *this* manner: "Behold (*ſaith hee*) the *Harpe*, what ſweet "*Melody* it makes: *three things* ſeeme to be preſent: 1 the *Art*, 2 the "*Hand*, and 3 the *String*; and yet, but *one ſound* is heard. The *Art* "dictates: the *Hand* touches: the *String* ſounds. Three worke *to-*"*gether*; the *String onely* ſounds; neither the *Art*, nor the *Hand*; yet, "they *both* worke with the *String*: So, neither the *Father*, nor the "*holy Ghoſt* was *Incarnate*; yet, *they both* wrought *with the Sonne*. The "*String onely*, ſounds; and *Chriſt onely* tooke Fleſh: yet, it was the "worke of all *Three*: But, as the *ſound* belongs onely to the *String*; "ſo, the *Humanity* belongs onely to *Chriſt*. And *thus*, as *three perſons* "clothing *one* of themſelves with a Garment, doe (*all of them*) the "*ſame worke*; and yet, but *one of them* is clothed. So heere, *All* wrought; but the *Sonne onely* was *Incarnate*. Thus, *ſome* have adven-tured to expreſſe it by *compariſons*: but (to ſay the truth) for the true *quo modo* of it indeed, we muſt bee all driven to confeſſe (with Saint *Chryſoſtome*) I know *the Word is made fleſh*; but *quo modo factum ſit*, *neſcio*: and wonder not (ſayes he) that *I know not*; for, there is *not a Creature* knowes. And even Saint *Auguſtine* himſelfe comes in (at laſt) and *for his part*, confeſſes aſmuch: Let the faithleſſe *Iew* (ſaith he) tell me *how Aarons* dry *Rod* budded, flowred, and brought forth ripe *Almonds*, and I will tell *him*, *how* the Virgin conceived, and brought forth a *Sonne*. But, neither can the *Iew*, expreſſe the *concep-tion* of that *Rod*; nor *I*, the *conception* of the *Virgin*. And ſhould the whole *Conclave* of *Fathers* bee asked their verdict, they would *all* come in, with *Ignoramus*. Wee will leave (then) the *Factum Mirabi-le*, the wonderfull concealed *Myſtery* of the *Manner*; and *heare*, what the *Angel* ſayes of the *Factum mirabile in oculis noſtris*; the *wonder*, that wee may ſee with our *Eyes*, the *Thing done*: the *Perſon* in the *Fleſh*.

Quid. And *that* is [*Sanctum quod ex te naſcetur, vocabitur Filius Dei*] it is plaine, by *this*, *which perſon* of the *Trinity* was *Incarnate*: namely *Filius*, the Sonne. *Ne filii nomen ad alium tranſiret, qui non eſſet filius æternâ nativitate*: Leſt *any* of the *Perſons* ſhould have the name of *Sonne*, that was not *ſo*, from all beginnings. Hee cals him *ſanctum*, that *Holy Thing*: *Sanctum* though it be *ſubſtantively* put here, is (of it ſelfe) an *Adjective* of the *Nominative* Caſe, *Neuter* gender, and *Singular* Number; and, hath *heere* no *Subſtantive*. Wee may well

ſupply

ſupply it from Saint *Iohn*; and, call it *Sanctum Verbum.* For, *that* is the *ſame Caſe, Gender,* and *Number* (there). And, as (*here*) *Sanctum naſcetur*; ſo (*there*) *Verbum Caro factum eſt*; Which, is all *one* in effect, and beares the *ſame* ſenſe. But (*Sanctum*) will well ſtand *alone,* for a *Subſtantive* too. For, it is not *one* of his *Attributes* onely; as being *Conceived* by the *Holy Ghoſt* (and ſo, *Holy*); but, it is his *very Name.* For, *ſo* his Mother ſang of *Him,* before he was borne. *Hee that is mightie hath magnified mee, and, Sanctum nomen ejus: Holy,* is his *Name.* And *that* Shee learned (*here*) of the Angel: who adds, that *this Holy* ſhall be called the *Sonne of God.*

Before; he called him *Filius Altiſſimi*; juſt, in the *ſame* verſe, where he names *Spiritus Sanctus:* to ſhew, that *Altiſſimus* and *Spiritus Sanctus,* are *two diſtinct Perſons:* and (*here*) he cals him, *Filius Dei*; to *ſhew,* that *Deus* and *Altiſſimus,* are *both* one perſon. For, one cannot be *Sonne,* of *two.* He cannot be the Sonne of *Altiſſimi*, and of *Dei* too; unleſſe *they* be *both one.* He is (then) the *onely begotten Sonne,* of the *Father:* and, *Ipſe, Altiſſimus:* and, *He,* is the moſt *high God,* ever to be praiſed.

And though it be ſaid, *Conceptus ex Spiritu Sancto,* and that the *Holy Ghoſt* wrought *here:* yet, he is not the *Sonne of the Holy Ghoſt.* For, every thing that is borne, *by,* or *of, a thing,* is not (*preſently*) the *Sonne* of it: no more, then a *Chriſtian* that is borne of *Water,* is the *Sonne of Water.* But, the *Worke* of his *Conception* is more *principally* attributed to the *Holy Ghoſt*; becauſe it was *Opus eximiæ Charitatis,* a Worke of *ſingular Love* towards us. And *Love,* is the *proper* Influence of the *Holy Ghoſt*; who is *Spiritus Charitatis.* Therefore, *Conceptus ex Spiritu Sancto,* is *properly* ſaid. And, He was Conceived, *non ex ſubſtantiâ, ſed ex operatione Spiritus Sancti.* For, being *begotten* of the *Father,* before all worlds; and *borne* of a *Virgin,* in the *fulneſſe* of time: having a *Father,* for his *God-head*; and, a *Mother,* for his *Man-hood,* (which are *both* his *Natures*;) the *holy Ghoſt cannot* be his *Father:* For *ſo,* there would be *two Fathers* in the Trinitie, of *but one* Sonne; which were an abſurditie. Neither, is the *holy Ghoſt* (though he *proceed* from the *Father* and the *Sonne*) the *Sonne* of *either* of them. For then, there would be *two Sonnes* in the *Trinitie,* and *one* of them, a *Father. Hee* (then) is the *Sonne* onely; and the *onely Sonne*; and *that, onely* of the *Father: they* (*all* the *three*) that *wrought*; but *Hee onely, factus,* the *Holy Thing* that was made. *He* is, and *vocabitur* ſhall ever be *called, Filius Altiſſimi,* the *Sonne of the moſt High:* that is, the *Father.*

Which *holy Thing,* the Son of God [*ex Te naſcetur*] ſhall be *Borne* of *Thee,* (ſaith he, to the *Virgin*) that is, be made *Man.* He was *ſo.* For, (as *Baudinus* ſayes) *In ipſo Conceptionis momento Carnem & Animum, ut ſtatim perfectus eſſet homo, ſuſcepit.* He tooke on him, *whole Man,* that he might heale *whole* Man; (*quod enim inaſſumptibile eſt, incurabile eſt*). He took *all,* that God hath planted in *our Nature,* (*Sin* excepted:) for, God never

never planted *that* there: *that* was our *owne* Worke. *Hee* was *but* in the *ſimilitude* of *ſinfull Fleſh*; not, in *ſinfull Fleſh*; but, very *like* it. For, *like ſinfull Fleſh*, it hungered, it thirſted, it wept, it ſmarted; and *ſo, like ſinfull Fleſh* it was, that it was *ſinfull Fleſh*, in the *body of his Mother, before* he tooke it: but, *when* the *holy Ghoſt* came upon her, it was *wholy cleanſed*, and made fit for *Innocence* it ſelfe to weare, before he put it on.

But, can the *Deitie*; can the *Divinitie* be in the *Fleſh?* how may *that* be? It is Saint *Baſils* queſtion; and *He* ſhall anſwer it *too*, for *mee*. Even ſo (ſaies he) as *Fire* is in *Iron*: not, by *Tranſition*, but, by *Communication*. For, the *Fire* goes not *forth*, to the *Iron*; but, remaining in his *owne place*, imparts *his vertue* to it: neither is it diminiſhed by *imparting*; although it *fill* that *wholy*, which receives it. Thus doth the *Word* (this *Sanctum*, ſaies he) not remooved *from it-ſelfe*, dwell *with us*; without any *immutation*.

Thus came this *heavenly Fire*, into the *dull Iron* of our Fleſh: and, when the *holy Ghoſt* came upon the Virgin (as the *Sunne* upon a *Roſe*, or *Lilly*) to quicken and make it grow, *then* did this glorious *Light* [*obumbrare*,] take of her his *Body*, *quaſi umbraculum*; that, by the *ſhadow* thereof, he might exhibite himſelfe to us. And that (ſince he is a *Spirit*; and *we*, but Fleſh) we might, by the *object* of his Body, ſee *God, in the Fleſh*, with our *eyes*; as we ſee *Fire*, thorow a *Skreene*: the *Sunne*, thorow a *Cloud*: or a Light, thorow a *Chryſtall* Lanthorne.

And *well* might *hee* be called the *Sonne of God*. For, *Qui Conceptu ſuo Virginem ſervat, & ortu ſuo Virginem relinquit, non Terrenus, ſed Cæleſtis homo eſt*. And *this*, had his *Type* too. *Hee* was prefigured in the *Buſh of Moſes*: *Hee* was the *ſame Fire* (here), that he was (there). For, as the Fire burnt *in the Buſh*; and yet, the *Buſh* loſt not her *Greenneſſe*; ſo *Chriſt* was Conceived, and borne of *her*; and yet *Shee* loſt not her *Virginitie*. *Hee* deſcended (there), to deliver them from Ægypt; and He *deſcended* (here) to deliver us from *hell*, and the *darkeneſſe* thereof. And *this*, for the *ſecond* part of the *Meſſage*; the *declaration* of the *Myſterie*.

3. Now in the *third* (wherein wee will be *briefe*;) Hee induces her *conſent*; ſhewing the *poſſibilitie*, by the example of her *Coſen Elizabeth*: and ſo, to proove that *nothing is impoſſible* to God. For, *Shee* (now, *ſixe Moneths* agoe) even beyond the courſe of *Nature*, in her *old* age, Conceived his *forerunner*, *Iohn*; Who was *alſo*, *Vir humilis*: Living, in the *Wilderneſſe*; feeding, on nothing, but what grew *of it ſelfe*, (*Locuſts*, and *wild Honey*); Clothed, in *Camels* haire; with a *Girdle*, but of *Skins*, about his loynes. *So*, hee concludes his *Meſſage*, with the mention of an *other* patterne of *Humilitie* (but, *that* belongs to Saint *Iohn's day*); and *Mary* concludes the whole *Story*, with the obedience of her *Humilitie*: *Ecce Ancilla Domini! fiat mihi ſecundum verbum tuum.*

But, to ſay truth; of *all Humility*, none is like that of [*Sanctum*

quod

quod naſcetur] *His,* that (*this Day*) was made fleſh: for *him,* to bee brought ſo *low!* For *him,* that thought it no *robbery to bee equall with God,* to be humbled, *uſque naturam hominis, uſque ventrem Virginis: uſque filium Ancillæ; uſque formam Servi: uſque Lectulum Præſepii;* And laſtly, *uſque mortem maledicti,* ſeemes to be too much for *him,* that is *Deus Deorum, & Dominus Dominantium:* yet *this* (of the *Incarnation*) goes *lower,* then them *all.* For, in his *Humanity,* hee wrought *miracles* in his being the *Sonne* of a *Hand-maid,* hee ſhewed himſelfe, and was called a *Maſter:* in his *Servitude,* he commanded *devils;* in his *Cratch,* he was *adored:* in his *death,* he ſhooke *Heaven,* and *Earth;* but, in his *Incarnation,* hee ſeemed ſo *weake,* that *Verbum non potuit fari Verbum,* the *word* could not ſpeake a *word;* much *leſſe,* did he *doe* any thing to ſhew his power. If ever *Humility* bee to bee learned by *example;* it is, from *him.*

Let us learne it then. For (heere) wee have the *Humility* of *God,* the *Sender:* of *Gabriel,* the *Meſſenger:* of *Mary,* the *Mother;* and of *Chriſt,* the *Sonne,* our *Saviour,* for our example; and *all,* in the *Text.* [*So the Angel departed from her.*] And, ſo *much,* for the *Text,* and *Goſpel* for this *Day.*

BVt ſhall wee end heere, and leave *Humility* in the duſt? There ſhould ever with a *Humiliatus,* goe an *Exaltavit: Friend, ſit up higher;* was ſaid to *him* in the *loweſt* place. If *any* be exalted, it ſhall be the *humble* and *meeke:* for, none can be *lifted* up, but from a *low* place; and, out of the *duſt,* will he raiſe the *humble.* *Luke* 14. 10.

Chriſt was (*this* day) humbled: we *celebrate* it *this* day, in the memory of his *Incarnation. Hee* was brought downe into the duſt of *our Earth,* (our fleſh.) But, when hee rode magnificently into *Ieruſalem* with * the *Acclamations* of *Rex Iſrael,* and *Gloria in Excelſis,* about him; hee was (in ſome ſort) *Exalted:* Hee rid in *triumph then.* And (as *this yeare fals* out) we celebrate *that Exaltation, this very Day,* alſo: for *this,* is *Dominica in ramis Palmarum. Palme-Sunday,* as well as our *Lady-Day.* * *On Palme-Sunday.*

And though *Durandus,* in his *Romiſh Rationale,* would not have them kept *both at once,* but *one* of them (the *Annunciation*) put off, till the *next* day; yet, doth our *Church* very well (*this* yeare) to keepe them (as they *fall*) *both* upon *one day.* For though the *one,* be of his *Humiliation;* and the *other,* a kind of *Exaltation;* yet, they have *many* things *ſo like,* (by the way) that they may ſeeme *Types one,* of an *other:* and they *both* end in *Humiliation.*

For *firſt;* *this day,* when he drew nigh to *Ieruſalem,* hee ſent *two* of his *Diſciples* to a *Towne,* to prepare him an *Aſſe* to *ſit* on: And (*this Day*) when the fulneſſe of Time drew nigh, he ſent one of his *Angels* to *Nazareth* to prepare him our *fleſh,* to *put* on. *Secondly,* They had 1. 2.

charge, if any contradicted (with, *quare ſolvitis, &c?*) to anſwer, that the *Lord* would uſe him; and then, they ſhould conſent to let him goe. So, the *Angel*, when *Mary* ſeemed to queſtion (with *quo modo fiet?*) He anſwered, *Sanctum naſcetur:* the *Lord would put it on*; and
3. *Shee* conſented; *fiat mihi. Thirdly*, they found the *Aſſe* tyed, where *two wayes* met: and *Hee* found our *fleſh* tyed by *Satan*, and *originall ſinne*, betweene the *two wayes*; of *good*, and *evill*. He *ſent*, Hee *came*
4. to looſe us; And (*now*) we are all *Freemen* in Chriſt. *Fourthly*, upon this *Aſſe* had never *man* ridden: and, the *fleſh* of the Virgin, had *no Man* corrupted: yet, was it an Aſſe uſed to *the Yoake*; and yet, was
5. *Shee, ſub Iugo*; *Betrothed to a Husband. Fifthly*, As the *Prophet* cryes to *Ieruſalem*, to foretell his comming, with an *Ecce. Ne timeas Filia Sion: Ecce! Behold thy King commeth to thee meekely, riding on an Aſſe:* So the *Angel* hath his *Ecce*, almoſt in the *ſame very termes*, *Ne timeas Maria: Ecce!* Behold, thou ſhalt *conceive*, and *beare in thy Wombe*, (that is, *thy King commeth to thee, meekely clothed in thy Fleſh.*) And
6. *ſixthly*, *Mary* may be well compared to the *Daughter of Sion*. For, *Filia Sion* was the *City of David*; his *Caſtle*, and *dwelling* houſe: and *Mary* was of his *Seede:* his *Daughter*; and one of his *houſe*, and *family*.

To *Her*, our Saviour comes, as to the *Daughter of Sion*, this *Day*. For, *ſeventhly:* As *this Day*, he deſcended from fruitfull *Mount Olivet*, riding humbly on a poore *Aſſe*; *So now*, Hee deſcended from the glorious *Mount of Heaven*, clothed humbly in our *poore Fleſh*.
8. *Eightly*, Hee comes (*this Day*) into the Wombe, to the ſame purpoſe that he rode, *this day* into *Ieruſalem:* that is, to become a *Sacrifice* for
Zach. 9. 9. us. Therefore the *Prophet*, ſo long agoe, called him, *Rex tuus* (*non alienus*) thy King; *ex te natus: in te nutritus: pro te moriturus*. Hee comes, not with *glory*, to *Iudge*; but, with *meekeneſſe*, to *ſuffer:* not, like *Nebuchadnezer* a *Forraine* King, to *Captive*; but, like *himſelfe*, (*Rex tuus*) thy King, to *Redeeme*, and leade *Captivity Captive. To thee*,
9. Hee comes; (*Venit Tibi, non Sibi.*) And *ninthly*, as Hee came to *Ieruſalem* with a *Quoties volui?* ſhewing *how oft*, *before*, Hee would have called them: ſo, he came not (this day) in the fleſh, till he had ſhewed us *quoties voluit*, how oft (*before*) hee *deſired* to bee in the fleſh for us; both by the *mouthes* of his *Prophets*; and, by his *owne many Ap-*
10. *paritions*, in the *likeneſſe* of man, *before* his comming. *Tenthly*, Hee *wept*, when he drew neere the *City:* and no doubt but He *cryed*, when Hee was *borne* for us; yet *then*, (as *now*) not ſo much for his *Paſsion*, as for *Compaſsion*. This had his *Type* too: for it was prefigured in *Ieremy, weeping over Ieruſalem*, for the *Babyloniſh* Captivity: as *Hee* wept over it (*heere*) for the *Romiſh*, which it was, *ſhortly after*, to ſuffer. *E-*
11. *leventhly*, Hee had (*there*) his Diſciples *Clamantes:* and (*heere*) alſo his Angel *Annuncians:* they proclamied his *Title* in the Streets, *Beatus qui venit Rex Iſrael, Filius, & Regnum David:* and, the Angel ſayes, *this Day* aſmuch; *Hic erit magnus*; *dabit Illi Dominus Sedem*

David

David Patris,& regnabit in Domo Iacob: that is,*Rex Iſrael.* They cryed *Hoſanna* to the King, in *Excelſis:* where is Eternity. And the Angel ſayes, *Regni ejus non erit finis: there* is *Eternity*, too.

As then, *they* met him, in his *Triumph*, with flouriſhing *Palme-Branches*; So, let *us, (now)* meete him, in his *Humanitie* with our flouriſhing vertues, which (in his Righteouſneſſe) makes us like *greene Palme-Trees:* for *florebit Iuſtus ſicut Palma*; (ſaies *David*). And thus much for the *Analogy*, which the Acts of * *theſe Dayes* have one with another. *Pſal.* 92. 12. * *The Annunciation, and Palme-Sunday.*

But, the *Fathers* have made a more *myſterious* Explanation of *ſome* of theſe Things; which, (with what *we* have added) we will briefely take view of. *Firſt, they* compare this *taking* of our Fleſh, to his *Riding* on the *Aſſe*. For, as the *Aſſe*, is an *ignorant* Beaſt, fit for *burthen:* So, is our *Fleſh* he tooke, an *ignorant Maſſe*, fit to be burthened with the *Humilities* impoſed on it in the Goſpel. They ſay, that (ever ſince Chriſt rode on an *Aſſe*) their *whole kinde* have carried the print of the *Croſſe*, on their backs: I am ſure, that *ſince* He tooke our *humane Nature*, he hath enjoyned us to beare *Him*, his *yoake*, and his *Croſſe*, on our backs: Wee are bought by him, and muſt *ſubmit* our ſelves to this purpoſe: *Empti eſtis pretio magno; glorificate, & portate Dominum in corpore veſtro.* We muſt beare his Burthen; wee are led to it, by his example; for, he ſubmitted his owne Fleſh (after he had *taken* it) to the Carrying that *burthen of wood* on his backe, (the *Croſſe*) for us; which, he hath enjoyned us, to *doe* alſo: *Omnibus Oneribus patienter dorſum ſupponentes*, to take up our *Loads*, our *Croſſes* too, and follow *him:* therefore *Vt Iumentum factus ſum apud te* ſaies *David.* 1. 1 *Cor.* 10. 2. 3. *Pſal.* 72. 23.

He came riding on an *Aſſe Colt*, whereon *never man* had ridden; and, on an Aſſe *uſed to the* yoake, (it is collected, that he rode (*by turnes*) on them). The *Aſſe*, uſed to the *yoake*, ſignifies the *Iewes*, mancipated to the *Law*. And the *Colt* (whereon *never man* rode) was the *Gentiles*, uſed to the *Libertie of Nature:* Hee came to *both:* that *ſo*, he might ſave *both*. They caſt their *Garments* on the Aſſe, and in his *way:* and we muſt caſt our *Goods*, and what we poſſeſſe (which are the *coverings* of our Fleſh) at his feet. For, Chriſt rode not on the *bare Aſſe*; neither will he have the *bare obedience of our Soules*, but of *our Bodies*, and all we poſſeſſe, at his diſpoſe and Service. They, that caſt their Garments in the way, were the *Martyrs*, that caſt downe their *Bodies* (the *Garments of their Soules*) for *Chriſts Triumph*, to goe over: and ſo doe *they*, that lay downe their *poſſeßions*, and bring downe their *bodies*, by *Abſtinence* and *Faſting*. For, *thereby*, they ſuffer a kinde of unbloody *Martyrdome*. 4. *Math.* 21. 5. 5. 6.

They (*then*) clothed the *Aſſe* with the Garments of their *Bodies*; and, the *Apoſtles* have (*ſince*) clothed the Doctrine of *Chriſts Humanitie* with the words of their mouthes. *Simple Wiſedome*, is more glorious Attire, then all the *Eloquence* of the *Heathen* Orators. For, as 7.

Sampſon deſtroyed the mightie *Philiſtins* with the *Iaw-bone of an Aſſe*; ſo hath *Chriſt* confounded the great *Doctours of the Law*, in *Buccâ Idiotarum Apoſtolorum*, out of the mouthes of the ſimple. And,
8. though they ſpeake *ſimply*, and ſeeme *ſimple* in our carnall eyes; yet, we muſt *heare*, and *obey* them, comming *in His Name*. For, if God ſhould ſpeake to us, *through the mouth of a very Aſſe* indeed, it were no more to bee *neglected*, then it was to *Balaam*, who was a *Prophet* himſelfe: *Heere*, if *ever* the proverbe were true, it was true *now*: *Aſinus portans Myſteria.*

9. They not onely caſt their Garments, but *Boughes* in his way, and they that prepare the way of the Goſpell to our hearts, by *ſentences* out of the *Scriptures and Fathers*, breake *Boughes*, from thoſe flouriſhing *Palme-trees*, and caſt thoſe *Branches* in his way. *Clergy men* breake *Boughes*, from *Abrahams Obedience*, *Ioſephs Chaſtity*, and *Moſes humility*, and caſt them in the way: and *Lay-men* caſt their *Garments*, their *Goods at* his feete, as *they* did (at firſt) to the *Apoſtles*
Acts 4. in the *Acts*: learning from *them*, and *their Succeeders*, how to employ, and diſpoſe of all that they poſſeſſe, and *both* together, *portant*
10. *Dominum in corpore ſuo.* By *cutting* boughes, by *caſting* Garments, and *bearing* Chriſts Burthen, we ſhall be ſaved; for ſo was *Noah*, (by cutting downe boughes, to make an Arke:) So was *Iob*, by caſting *Garments*, to cloath the poore: and, ſo was *Daniel*, by daily labour, and bearing ſorrow for his people, *ut Iumentum.*

11. *Some*, clothed the *Aſſe*; *ſome*, leade; *ſome*, cut boughes: *ſome*, caſt branches: and *ſome*, ſtrewed the way: Therefore, *every man* ought to doe *ſomething*, to entertaine *Chriſt* in the fleſh, ſince *every man* cannot doe *every* thing.

12. They cryed *Hoſanna* to him: which *word* (of it ſelfe) properly ſignifies *nothing*, but *ſhewes an effect of a well-wiſhing minde*; ſo, when *wee* cannot find *words* to expreſſe our *good affections* to Chriſt, we muſt (at *leaſt*) like them, *Bene ominari ſuſpiriis inenarrabilibus.* Yet, Saint *Hierome* ſayes, it ſignifies as much as, *Salva, obſecro*: for *Domine ſalvum me fac* (in *Hebrew*) is *Anna Adonai Oſianna.* Therefore they cryed *Oſanna Rex Iſrael, filio David*: *Benedictus qui venit in nomine Patris*; *Benedictum, quod venit regnum patris David*: *Pax in Cœlo, Gloria in Excelſis*: *Hoſanna in Altiſſimis*: Almoſt the *very Song* of the Angels, at his Birth. All which is (in *effect*) thus much: "*Hoſanna*;
"*ſave, wee pray thee, thou that art King of Iſrael, and wee thy Subjects,*
"*which art come by the Aſſumption of the fleſh, in the name of the Fa-*
"*ther. Bleſſed is now the Kingdome of our Father David, to whom hee*
John 5. "*was promiſed*: *he that comes is bleſſed*: *and he comes bleſsing. Hoſan-*
"*na the ſecond time, in Altiſſimis.* The *firſt Hoſanna*, was to *Rex Iſrael,*
13. *filio David*: (his *humanity*:) this *laſt*, is *in Altiſſimis*, to his *God-head*, in the higheſt heavens. Becauſe *Chriſt* came, in his *humanity*, *meritoriouſly*; and in his *Divinity*, *effectually* to ſave us, therefore *Hoſanna ſalva obſecro*; to them *both*: that there may bee *Pax in Cœlis*, and

Gloria

Gloria in Excelſis: that wee may *(firſt)* have *Peace* with heaven; and *(after) Glory*, in it.

Yet they underſtood *not*, what *they ſaid*; no more then *Caiphas:* but, they *propheſied*, and ſaved the *Stones* that Labour: and, when they *would not ſtill* cry *thus*, the *Stones themſelves* opened their mouthes, and *rent* at the *Paſsion*. 14.

This was the *cry*, both of them, that *went before*, and them that *came after*. And, who *were they?* They, that went *before*, were the *Patriarches, and Prophets* of the *Iewes*; they that *follow Chriſt* are the *Apoſtles, Martyrs*, and *Doctors* of the *Chriſtians:* the *Prophets* went *before* his face, to prepare his way, and make his pathes ſtraight: and the *Chriſtians* that come *after*, follow the *path*, that he hath trode out for them: yet *both* have but *one* cry, *Oſanna, Salva obſecro:* For, as *two* (that doe *will* the *ſame* thing) are ſaid to be of *one minde*; and *two*, that have *Faces alike*, are ſaid to have *one* countenance: ſo, our *Faith*, and the Faith of the Ancients is the *ſame Faith*, though the *manner* of beleeving, be *divers*.

They carried *Palmes* alſo in their hands, a token of his *victory* (for their ſakes) over *Sinne*, and all temptations; " Which gave the " *Church (anciently)* occaſion to goe in *Proceſsion* with *Palmes* in their " *hands*, (on *this day:*) from *whence*, it was called *Palme-Sunday*. But (howſoever *this cuſtome* is left) thus *joyfully* went they *then* before him; and thus *honorably* went *He* in *Triumph* to his Death; to ſhew, that he went, to *triumph* over *Death:* And, that they that ſaw him goe ſo glorioufly to his *Paſsion*, might know, that hee went, not (as a *baſe Malefactor)* to ſuffer for *himſelfe*. And (withall) *behold* the vanity of *worldly honor!* When *they*, that *thus joyfully* now, brought him into the *City*, within *five dayes after*, thruſt him out, and killed him. Yet hee, admitted their *Acclamations*; and *why?* when they would have made him a *Temporall King*, he avoided them; but, *now*, they acknowledge that *Hee* comes to *Reſtore the Kingdome of David*, he not onely *ſuffers them*, but *ſuffers none* to *rebuke* them. Wee need not *feare* then, but hee will admit, and accept of *Oſanna Rex*, in the Humility of his *Incarnation*, that refuſed it *not*, when he rode to his *Paſsion:* ſo it bee *joyned* with the conſideration of his *God-head, in Excelſis*. 15. 16. 17.

This noble and triumphant entrance into *Ieruſalem*, had a *Type* alſo: It was prefigured in *Davids* glorious *Proceſsion* long before. For, (thus *Triumphantly*) brought he the *Arke of the Covenant*, into the *Holy Tabernacle:* and thus, in *Triumph*, did *Chriſt* bring his *Body* (the *Arke of our Covenant*) into the *Holy City*, and there placed it on the Altar of the *Croſſe*, to be a *Propitiatorium* or *Mercy-Seate*, twixt God and us for ever. 18.

Thus, our bleſſed *Saviour*, that *(this Day)* in his *Incarnation*, and *Entrance into the World* was *humbled*, was *(this Day)* alſo, in his glorious *Iourney* and entrance into *Ieruſalem*, *exalted*.

But *Humility* is of that nature, that, ſet it never ſo *high* in this world, it will *downe* againe of *it ſelfe*; the *higher* it is, the *lower* it will ſtoope: And this *lowly Sonne* of his *meeke Mother* (here) did as well ride in *Triumph*, and kept his *humility*; as he was *borne of* her, and *preſerved* her *Virginity*.

For, even among all this *Pompe*, and applauſe of people, (when *all the City* of *Ieruſalem* was mooved at his *Magnificent* entrance) Hee *himſelfe* gave a *great example* of Humility, in *riding* ſo *ſimply* on a *poore Aſſe*; with no better a *Saddle*, then a *Cloake*, or ſome ſuch *ſlight* thing, caſt on him. However *they* triumphed round about him, *Hee* was humble *enough*, himſelfe: *Hee* tooke ſmall *pride* in it. For, while *they* applauded, *Hee* wept: *there* was Humility *running downe his Cheekes*. Indeed, it *honoured* the *City*, that hee would *thus* ride into it, but it *humbled* him: Hee was never in any *great honour*, in all *His* life, but *twice*: At *this time*: and, in the *Transfiguration*: *There*, hee talked with *Moſes* and *Elias* concerning his *Death*; and charged his *Diſciples* to tell no man of his *Glory*: and (*heere*) he is going to his *Death*, indeed; and *weepes*, in the middeſt of his *Glory*. And this *honour* continued but a *ſmall* time with him neither. For, they that *thus* admired him in the *Morning*, would none of them give him a *lodging*, *at night*; Hee was faine to goe *backe* againe to *Bethany* to bed: and within leſſe then a *weeke* after, they were *much worſe* altered towards him. Which Hee *full well* knew, that knew the *thoughts* of all men, and therefore looking on, and *fore-ſeeing* them (a ſort of falſe *Traitors* to his life) Hee had little *cauſe* to bee *proud*, or *joyfull* at their *Acclamations*; though Hee *ſuffered* them. For, will you ſee what followed? Now they cry *Hoſanna, to the Sonne of David*: *then* they cry, *Take him away, take him away*: *Crucifie him, Crucifie him*. *Now* they cry *King of Iſrael*: *then*, they cry, wee have *no King*, *but Cæſar*. *Now*, they *cut downe Boughes*, to ſtrew the way for him, to ride on: *then*, they *cut downe a Tree* to make a *Croſſe*, to hang him on: *Now*, they caſt their *Garments* before him: *then*, they *caſt Lots* for his *Garments*: *Now*, they cry, *Bleſſed is Hee, that comes in the Name of the Lord*; but *then*; *Curſed is he, that hangs on the Croſſe*. Wee ſee what became of *this Exaltation*: and *how* it ended. If hee were ever *truely exalted* indeed, it was his *Humility* that *exalted* him: nay, hee onely tooke *Humility* for his *Exaltation*. For, when hee *meant* one of his greateſt *humiliations* (even *that*, on the *Croſſe*) he ſayes of it, when
Iohn 12. the *Sonne of man ſhall be exalted, &c.* No *Exaltation* would he admit in this life, *unmingled with Humility*. For which cauſe the *Apoſtle* ſayes: that (*after death*) God hath *exalted*: nay, *ſuperexaltavit*, hath *highly exalted him*. It may well bee *His Song*, as it was *his Mothers*, (*Hee hath exalted the humble and meeke.*) But, this is not *the Day* of that *Cataſtrophe*, and finall *exaltation*: *that* was an *unmingled* one, and is an *argument* fit for an *Eaſter day*: Wee are now *Meditating* of the *beginning*, not onely of his *life* in *lowlineſſe*; but of his *Paſsion*, in

Teares,

Teares, even this *Day* of his *ſeeming* Glory; and therefore our *object* is principally his *Humility*: his *emptying himſelfe*, even to the *bottome*, and becomming of *no Account*. His *Humility*, in *comming* in the fleſh, for us: His Humility, in *going* to his *Death* for us: of *both which*, we keepe the remembrance *this Day*.

From *both which*, if wee can but learne one *ſhort rule* (of S^t^. *Bernard*) it will be *Vſe* enough. That ſince the *lower* hee made himſelfe in Humility, the *greater* hee ſhewed himſelfe in *Charity*, wee may all ſay from the *bottome of our Soules*, *Quanto pro Me vilior, Tanto Mihi Charior!* Marke (*ô Man*) that art but Earth: See thy *God* humbled, and be not *proud*: And, ſince hee is *joyned* to thee, bee not *ungratefull* to him: So ſhalt thou (in the end) bee *exalted* to him, that for his *Humility* was *exalted* to the right Hand of God. So ſhalt thou, by thy *Humility* find *Wiſedome*, (even the Wiſedome of the Father;) *Him*, whom the whole Humility of this *Goſpel* directs to: Thou ſhalt remaine *with Him*; and *He*, with *Thee*: For, *Vbi Humilitas ibi & Sapientia*: *Amen*. So bee it, Lord Ieſu.

Fiat mihi ſecundum Verbum tuum. Amen.

IN

AVRORA ANNVNCIATIONIS.

VISIO *Meditantis*,

Angeli Annunciantis.

WHat's this, that from *Heaven's* high top
Fals downe, like a *ſhining drop*?
And, as through the *Stars* it paſſes,
Makes them *blaze* with *light*, like *Glaſſes*?
Still, it ſelfe, it *hither* throwes,
And *downe* ſliding, *greater* growes.
Sure, it is ſome *heavenly Wight*
From the *Father* (ſent) *of Light*:
For, as *Phœbus*, ſetting *Weſt*
Through a *Cloud*, darts to the *Eaſt*;
So, from forth the place he brake
Followes him a *heavenly Strake*,
Darting *Light* through all his path,
Till on *Earth* hee lighted hath.
Hearke, He ſpeaks! All *Creatures*, *peace*;
Stay, you *Orbs*: your *Muſicke* ceaſe:
Whiſt, *rude Winde*, let moyſtie *Calme*
All thy whiſtling wings embalme,
Leſt rough *Neptune underneathe*
Frowne, or chafe, to heare you *breathe*.
And thou (vaſt *Sea*) ceaſe to chide
Th'un-numberd *Beach*, whereon you ſlide,
Cauſe the great *Almighties* hands
Chaines thee up in ſuch *weake bands*.

Not

Not a *Beaſt*, nor yet a *Bird*
Give a ſound, nor *Man*, a *word*;
While an *Angel*, to a *Maid*
Such a *Meſſage* ſhall have ſaid,
That you *all*, for *Ioy* may ſing.
For, *foure thouſand* yeeres, your *King*
Said to *Adam*, your *firſt-Lord*
He to *Earth* would ſend his *Word*.
Now behold bright *Gabriel*
(*Star-like*) flies this *Newes* to tell:
Nazareth firſt ſees his *Raies*,
Where he lowly louts, and ſaies:
Haile (chaſt *Mary*), full of *Grace*;
God is with thee, in this place;
Bleſt art thou, *above all other*
(*Bleſſed Virgin*; *Bleſſed Mother!*)
Feare not Mary, (holy Maid!)
Gods high *Love*, on *Thee*, is laid.
Thou, a *Sonne*, ſhalt breed, and bring;
Call him *Ieſus*: For a *King*
He ſhall be; and *Sonne* to *God*,
Ruling *Nations* with his *Rod*.
He to *Iacob* ſhall be *Frend*,
And his *raigne* ſhall *never* end.
Hearke! how *Mary*'gins at that
Her divine *Magnificat*.
Ceaſe all Creatures, *peace*, all *Things*:
Liſten, while the *Virgin* ſings.
Stint your *ever-humming* noyce,
While by her *Tranſcending* voyce.
Angels caper up to *Skie*,
And bright *Gabriel* backe doth flie.
Silence be in *Heaven*, and *Earth*,
Till this *bleſſed-ONE* have birth.
But, when *Times full Time is come*,
That to *Vs* is *borne* this *Sonne*,

Then

Then ſhall all *their glorious Traine,*
Powre themſelves to *Earth* againe.
Then *Sing All*; advance your *Throats,*
And ſtretch loud, your *ſweeteſt* Notes.
For *thouſands* of ſweet *heavenly Souldiers* then
Shall *Glory* ſing to *God*; and *Peace* to *Men.*

FINIS.

A MEDITATION FOR *CHRISTMAS-DAY.* 1622.

Let the *words* of my Mouth, and the *Meditations* of my Heart, be alwaies acceptable in thy ſight, ô *God*, my *Saviour*, and *Redeemer*.

Luke 2. *verſ.* 15, 16.

15. Et factum eſt, ut diſceſſerunt ab eis *Angeli*, in *Cœlum*; Paſtores loquebantur ad *invicem*. Tranſeamus uſque *Bethlehem*, & Videamus *Hoc verbum* quod *factum* eſt, quod *Dominus* oſtendit *Nobis*.

16. Et venerunt *feſtinantes*; & Invenerunt *Mariam* & *Joſeph*; & *Infantem* poſitum in *Præſepio*.

15. *And it came to paſſe when the* Angels *were gone away from them into* Heaven, *that the* Shepheards *ſaid one to another. Let us goe then unto* Bethlehem, *and ſee this* Thing *that is come to paſſe, which the Lord hath ſhewed unto us.*

16. *So they came, with ſpeed and found both* Mary *and* Ioſeph: *and the* Babe, *laid in a* Cratch.

HERE we finde immediatly following (our *ſecond Leſſon*; for this *Morning Service*) certaine Men *earely* up, and going to ſee a *ſtrange* ſight, *betimes*, this *Chriſtmas Morning*. They *ſought* it, and they *ſaw* it: *Venerunt*; *& Invenerunt*. So this *Text*, (in *two* verſes) containes *two* generall parts. The *ſeeking*; and *finding*, of our Newborne Saviour. Certaine *Men* ſeeking *God*, whom, (at laſt) they *finde* both *God, and Man*. *Venerunt, & Invenerunt*, are the *Heads* put together, and make up a *modell* of this *Text*. Which, if you pleaſe to take *a-ſunder*, and ſee in *pieces* you ſhall finde, in each of them, *five* parts: In *Venerunt* (the *Seeking*;) theſe *five*.

1. *Qui*: *Who* they were, that ſought.
2. *Quando*. At what *time*, they ſought.
3. *Quo modo*. In what *manner*, they ſought.
4. *Quare*. To *what end*, they ſought.
5. *Quo duce*. Who *ſhewed* them, vvhat they ſought.

In

In *Invenerunt*, (the Finding:) will be theſe *other five* parts.

1. *Quem.* *Who* it vvas, they found.
2. *Quotempore.* At vvhat *time*, they found him.
3. *Quo loco.* In vvhat *place*, they found him.
4. *Quibuſcum.* In vvhat *company*, they found him.
5. *Quo ſtatu.* In vvhat *caſe*, they found him.

TEN, in all. To which, we will adde, the *Doctrine*, and *Vſe* (as the *uſe* is) to make up *twelve*: That there may be as *many* parts waiting on the *Text*, as there are *Dayes* waiting on the *Feaſt*. The *Doctrine* (from *Venerunt*;) will be *Vade, & fac ſimiliter*. The *Vſe*, or Income, (from *Invenerunt*;) will be *Invenietis*, you ſhall finde *Chriſt* himſelfe, who is, in Life, and Death, *Lucrum, Vſe, Gaine*; and good advantage. *Both* which (*Doctrine*, and *Vſe*) he hath himſelfe contracted in *one* Sentence; *Quærite & invenietis*. His bleſſed *Example* in this I will follow, and, *Contracting* all I have gathered on *theſe Parts*, proceed (as ſhort, and briefely) as I can, that I may the better hereafter *remember*, and apply to my owne Soule, what I have written.

Phil. 1. 21.

Matth. 7. 7.

Firſt then: In *Venerunt*, (in the *Seeking*) vvee obſerve.

1. *Qui?*

VVHo were they that ſought? *Paſtors*, Shepheards, ſayes the Text; Poore *ſimple* men; that (at the *eighth verſe*) were *ſitting up* this cold night, in the *open* Field, to looke to their *Flocke*: and (when they *leaſt* looked for *ſuch* a matter,) they had a *viſion* of *Angels*, and the *Birth* of our *Saviour* was (*firſt* of all) made knowne unto *them*. Theſe *ſought*. And, good reaſon had they, ſo to doe. For who would not to ſee *ſuch* a ſight, ſet on going? When an *Angel* viſibly from Heaven, ſhall tell them that but *Even now* (*Hodiè*) this *Day*, is borne their *Saviour*: and, that *Hee* is *heere*, hard-by; in the *City* of *David*, within *leſſe then a* * *Mile*: who would not goe, (nay, *runne*) thither? It is no mervaile if they ſought. But, the mervaile will be, why *ſuch Meſſengers* (as Angels) would tell, and (*firſt* of all) tell ſo high a *Myſtery* to ſuch *ſimple* fellowes? One would thinke, when the *King of Heaven* is borne, that, as the *Meſſengers* are *Angels*, ſo the *Meſſage* ſhould be brought, (*firſt*) to the *Kings* of the Earth, *ex congruo*. For, *they* are *Gods* too; and, the *Sonnes of the moſt high*. And, Angels, with *Kings*, have *ſome* likeneſſe: *My Lord*

Adrichom. fol. 49.

Pſal. 82. 6.

is as

is as an Angell of God; ſaid *Mephiboſheth* to King *David*. But, *Angelus ad Paſtores? quàm malè conveniunt?* This raiſed the *queſtion* in *Aquinas*, *Vtrum ſint convenienter electi, &c.* Whether there was a *fit choice* of the *Perſons, to whom Chriſts Birth* was manifeſted? Which needs *no* anſwer, when we ſee (by the *Text*) that *God thought it fit*. Yet, the *conveniency* will ſinke the better into us (ſince Man, is *Animal rationale*) if wee conceive ſome *Reaſons* for it. *Firſt* then, though they were but *ſimple Shepheards*; yet, they were *Iewes*: and, to them, *Chriſt* doth properly belong. *Hee*, is their *Promiſe*: due to them, by *Oath*: their *Fleſh* and *Blood*: their *Kinſman*, according *to the Fleſh*. To them (then) *firſt*, it is fit he be revealed. And, to the *pooreſt* of them of his *owne Family*, rather then to the *greateſt ſtranger* of the *Gentiles*: *Secondly*, becauſe they were *poore*: to the *pooreſt* of his owne *family*, rather then to the *Richeſt*; For, to *ſuch* he (*principally*) came: *For the ſake of the Poore, and needy, ariſe will I, ſaith the Lord. Thirdly*, becauſe they were *ſimple* men, *uncompounded* with the world; living after the *ancient* faſhion of the *Patriarches*: uſing the old *profeſsion* of their Father *Iacob*, and dwelling in the *ſame place*; (for, *this*, was *Magdall Eder*, where he kept Sheepe, and held by ſome to bee the ſame *Tower of the Flocke*, that is propheſied by *Micha* to be the firſt *Receiver* of the Newes of this *Birth*. *And thou Tower of the Flocke, the ſtrong hold of the Daughter of Sion, unto thee ſhall it come, even the firſt Dominion, &c*). *Theſe* men (we ſee) had not travelled *farre* in the World, nor medled *much* with it. For, they dwelt in the *ſame place*, and uſed the *ſame profeſsion* their Fathers did, many hundreds of yeeres before. They troubled themſelves little with the *new Inventions* of the times, but lived, *more Majorum*, in their honeſt and *prime* ſimplicity; therefore to *them*, rather then to the *proudeſt new-fangled Phariſe*: for, *Cum ſimplicibus ſermo ejus*. *Fourthly*, becauſe they were *Vigilantes*: Not *ſtretched* on their *Beds of Ivory*: but *watching* abroad with their Flocke. They were *diligent* in their poore vocation, and *watching*. And though (perchance) they looked for *no ſuch* matter, at *this* inſtant; Yet, no doubt (in *generall*) they did (like *Simeon*) alwayes *waite* for the *Conſolation of Iſrael*: Therefore as they watched, it was revealed unto *them*. For, *Qui mane Vigilaverit, inveniet Me*. *Fifthly*; *Quia Paſtores*. To theſe *Shepheards*, becauſe they *were* Shepheards. "For, to whom "could the Angels tell the *new Eaning of a Lambe*, ſo properly as to "Shepheards? St. *Iohns Lambe*; that takes away the *Sinnes of the* "*World? Eſay's Lambe*; that they might *offer, to the Ruler of all the* "*World, for a Preſent?* Or, to whom could the *Birth* of a *Shepheard*, "come more fitly then to *Shepheards?* For, *Hee* was the *chiefe Shep-* "*heard*; the *good Shepheard*, that gave his *Life* for his *Sheepe*. *Sixthly*, for *Myſtery*: For, as Hee (*after*) made the *firſt Preachers* of his Death, and Reſurrection to bee *Shepheards*: ſo (*heere*) Hee makes *Shepheards* the *firſt* Preachers of his *Birth*. *Heere* Hee makes *Shep-*

2 Sam. 19.27

Gen. 22.18. *Rom* 9.5.

Pſal. 12.5.

Gen. 35.21.

Mich. 4.8.

Prov. 3.32.

Luk. 2.25.

Prov. 8.17.

Epiſc. Wint. *Iohn* 1.29. *Iſaiah* 16.1. 1 *Peter* 5.4. *Iohn* 10.11.

heards, his *Preachers*: *there*, Hee makes his *Preachers*, *Shepheards*: *Lastly*, It is well *these* were *but Shepheards*. For, *non vilis præsentia Pastorum* (saith *Beda*), *their Testimony* is not to be despised: For *quo vilior, ad prudentiam, eò pretiosior, ad fidem*. *They*, were not *Sapientes*; *great Clerkes*, that could make a large Tale (and *too large* perhaps) of what they had seene: but *Simplices*; *qui fucare audita nescirent*, that could not *make* a Tale of themselves; not *glosse* the matter, other then *in truth* it was: and therefore *fit* to be the *first Beholders*, and *first Divulgers* of this great matter: and, for their *Simplicity*, to bee the *rather* beleeved: *These* are the men, that *sought*: and these are the *Reasons*, why they should be the *first* that *find* him.

2. *Quando.*

FOr the *Time*. They began to doe it, when the *Angels* were departed from them: when they had given the *hint*, and were gone into heaven againe. It is like, that as long as the *Angels* would have *preached* such *heavenly* newes, and *sung* such sweet *Anthemes*, that they could have beene content, to have stood *still gazing* there; but, *that* was not their Errand, to *delight* their *Eyes*, or *Eares*: but to *send them to Christ*. Therefore, as the *Angel knew when*, discreetely to end his *Sermon*, in *fit time*; so the rest sung but a *short Psalme* after it, that the *Shepheards* might be gone, to *seeke* their *Saviour*: which is, *plus agendo, quàm audiendo*: what ere *we* thinke (*now a dayes*). "It is not "*sitting all day at a long Sermon*, that is the *onely way* (though indeed "it bee *in the Way*): nor, *being* at an *Exercise*: but, by *Exercising*; "that wee come to *Christ*. When the *Shepheards* heard the *Angel*; *Christ*, sought them: but, when they went from *thence*, they sought *Him*. *That*, was *their* part. Wee learne *heere*, when it is *time* to seeke *him*. When the Angell is departed. When the *Preacher* is gone out of the *Pulpit*, immediately after the *Sermon* is done: *then*, to goe about it, *presently*. For, to *that end* they preach: and as soone, as wee have *heard*, wee must *practise*: wee must not *deferre*, but (as these *Shepheards* did) *festinantes*, making all the haste wee can; while it is *hot* in us: And, it is necessary so to doe: For, since we cannot doe it of *our selves*, it is good to catch the *first occasion*, or touch, lest it come *no more*. For, if it doe *not*, we can come *no more* by it, of *our selves*: it *growes* not in *our* Garden. Take heed: the *Shepheards* were but *once* called: they had but this *one Apparition*, and they went. Therefore *now* is the time; as soone as we *heare* of a *Saviour*: wee must *seeke* him: Not, stand (*all day*) *hearing*; but, goe about it. *So*, did *they*: The Text affirmes it: *Factum est ut discesserunt, &c.* As soone as the Angels went, (*factum est,*) It *came to passe*; *They* went *too*. This, learne wee of the *Shepheards*, to *keepe time*: But if wee *marke*; here is, not onely *drinke*, for *us*; but *water*, for our *Cammels*: Our *Servants* may learne *heere*. For, the *Angels* went backe into *Hea-*

Gen. 24. 19.

ven,

ven, as ſoone as they had done their errand: and, ſo ſhould *they*. "A "*Meſſenger* that is ſent, ſhould know the way *home againe*, and not "*ſtand loytring* by the way. Thoſe *Angels*, that came from heaven, and *never returned backe*, became *Devils*: and, the *Bird* that *Noah* ſent forth, and came *no more* into the *Arke*, was no better then a *Raven*. But, if *wee* would have our *Servants* learne of the *Angels*, let *us* learne of the *Shepheards*. For, if wee (like them) doe the will of our *Maſter*, *readily*, when wee have our *Hint* from our *Paſtors*, they ſhall be as *Angels* to *us*; and *wee* ſhall be, as *Angels* to our *Family*: teaching them, by our *example* to obey us, as *readily*. So, as the *Shepheards* were *Schollers*, to the *Angels*; and *Angels*, to *us*; *wee*, may be *Schollers*, to *them*; and *Angels*, to our *Servants*. *Gen.* 8. 7.

3. *Quo modo.*

THE *manner* of their *Seeking* was *two-fold*. *Firſt*, *Loquebantur ad invicem*, (Which is *more*, then *Dixêrunt*): They *Conſidered*, and *conferred* about it; and (*after*) *Venerunt*, they went *about* it. Theſe doe well *together*: but, never well, *aſunder*. For, *hee*, that *conſiders*, and *doth* not; and *hee* that *doth*, and *conſiders* not, ſhall thrive *much alike*. Theſe, did *both*, but in their *order*: *Firſt*, *conſidered*; then, *went*: Now, the *manner* of their *Conſideration*, was not *in cordibus*, the thoughts of their hearts *onely*; but, it was by *Conference*; *Loquebantur*, they *ſpake* too. Their hearts were *too full*, to hold; they begin to *talke* of it: and *that*; not *intra Se*, *within* themſelves, but *inter Se*, *among* themſelves; *ad invicem*; that is, *one to another*: they *Communicate* their *thoughts*; as (no doubt) they would, their *Writings*, had they had *any* to this purpoſe. But *Conferre* they did: and, the *ſubſtance* of their conference was an *Exhortation*; [*Tranſeamus*:] *Let us goe*: We may (*heere*) make them againe our *Example*. Let us *Conferre*, for there is no time *loſt*, by ſuch *Conference*. *Such* a Conference (*in it ſelfe*) is a *part* of the Iourney. The *Soule* (by it) hath ſo long out-ſtripped the *Body*, as the *Bodie* hath ſtood *ſtill*, to conferre. For, when the *Soule* is once kindled by mutuall *Incitements*, it flies with Wings *of fire*, and drawes the *Bodie* after it. Their Proceeding (and ſo, their *Example*) is every-way Chriſtian. For, being *Brethren* of one Company, (and their *Calling*, *generall*,) they *divide* not: they ſay not, to one another, *Tranſite*; but *ad invicem*: the *Exhorter*, exhorts *himſelfe too*: [*Tranſeamus*] Let *us* goe. Had it bin in *ſome Societie*, perhaps ſome one of them might (out of a *private ſpirit*) have ſought a way to heaven *by himſelfe*: and having (without warning) *ſtolen out of the Company* to finde it, thought it *Charitie* enough, to ſend a *meſſage* or a *Letter* to the *reſt*, to follow a *far-off*. But theſe, being joyned by Profeſſion, and *Calling*, keepe *together*; ſpeake together: and (friendly) exhort *one another*, [*ad invicem*] *mouth* to *mouth*; (as they *are*, ſo) to goe *together*, and will not *breake companie*, leſt they alſo breake the *bond of Charitie*. *They*

[a] Sir *Edward Spencer* ſup. *Heb.* 10.24. 1 *Theſ.*5.11. [b] *Conſanguineorum.*

did ſo; *We* ought to doe ſo: and ſo, *we* doe. As [a]*You* have heeretofore exhorted *Me* (with a *Conſideremus:*) ſo *my turne* fals now, to exhort *you* with a *Tranſeamus: All* men have a *Calling* to *this*; to *exhort one another:* and *I*, a *particular* one at this time, to [b]*this Company.* For *my part*, (ſince *I* am *now* to ſpeake) I thinke the *beſt way* to Chriſt, is, (with the *Shepheards,*) to *keepe together*; and *goe together. Tranſeamus*, by a *Tranſition*; from, what wee *are*, to what we *ſhould be*, and wee ſhall avoide *ſcandall.* Let us *tranſlate*, or tranſplant our ſelves, from keeping *Sheepe* in *Magdall Eder*, to finde the *Lambe* in *Bethlehem.* To inlarge this to *underſtanding Soules* (when I have given you a *touch*,) it is but to preſcribe *a way to the Spirit*; who leades not every man in the *ſame identicall* path. Yet, wee know (in *generall*) that men may keepe *together* in a *company*, till they come to their *journeys end:* though *each* of them *picke* their way, as they travaile. I will therefore conclude this point, with that of S[t]. *Paul*, (both for *Order*, and *Vnity*) Since wee are, by *order*, of one *calling:* and, by *love*, and *affection*; one [c]*Society: In that whereunto wee are come, let us proceede by one Rule, that we may minde one thing. This*, for the *firſt.* [*They ſought*]: by *exhortation*; by *enflaming each other* mutually. "And ſurely *many ſtickes together*, burne more vehemently, then a "*ſingle Billet.* Wee may ſee it, in their *proſecution.* For *ſecondly*, when they had *ſtird up* one an other, they *went a maine* [*Venerunt:*] and that, *feſtinantes:* they came with *ſpeede. Some* may thinke, becauſe *that Country* was full of Ravenous Beaſtes, (as we find, *Iudg* 14. 5. 1 *Sam.*17.34. 2 *Kings* 2.24.) that *therefore* they made ſuch haſte, and went *apace*, in care to their *Flocke*; that they might returne *ſpeedily* to looke to their charge. If they did, they were the *honeſter* men. "For, a *man may goe to Chriſt, and yet follow his calling*, and "have a care of his *charge*, that is left *behind:* Which he that hath not, is *worſe then an Infidell*, in S[t]. *Pauls* opinion. And, it was *well* they returned to their *former calling.* For had they beene like many of the *Monks and Friers* of our time, when they had *once* beene called to *Chriſt*, *they would never after have beene good for any thing.* But *this* was not it: for, they knew, *Hee* that called them from their *Flockes*, was able to *looke to them*, in their *abſence.* For (without *him*) *Fruſtra vigilat, qui cuſtodit*; the *Watchman, Watches in vaine.* Neither was it the *froſty*, or *cold* weather, (this *Chriſtmas* morning) that made them mende their pace to catch a heate; it was indeed a *Holy fire* within them, that made them flye, *like fire.* And, if *we* can (like *them*) by laying our *Incitements* cloſe together, kindle a *ſparke* of this amongſt us, the *flame* will ſoone breake out: wee ſhall *goe*, and (*that*) *feſtinantes*, with *ſpeede:* wee ſhall keepe both *their Time*, and *manner* of ſeeking. But, *why* did they make ſuch haſte?

[c] *Conſanguineorum.* *Phil.*3.16. 1 *Tim.*5.8. *Pſal.* 127.1.

4. *Quare?*

WHy did they *ſeeke?* they tell us plainely, *Vt videamus:* that they might *ſee him*, with their *eyes*, whom they had *heard* of, with their *eares*. Our *ſight*, is a very *delectable ſence*; and (of the *reſt*) the *moſt undeceiveable*. Therefore, though *love* (ſometimes) enter at our *Eares*, yet wee are not ſatisfied, till wee let it *in* at our *Eyes too*: They were inflamed when they *heard* of our *Saviour* new borne; they muſt (*now*) needs *ſee him* with their *Eyes*. And *this deſire* was no *wonder*, nor *new* thing in them. For, it is *naturall*. The deſire of the primitive *nature* of all mankind, is to *ſee God* (*viſibly*:) from which deſire (*ill guided*) *Idolatry* ſprung firſt. For, the *Gentiles* made to themſelves *Images*, that they might have *ſomewhat of God*, in their ſight; (ſo *deſirous* were they to *looke* on him!) It hath been alſo the *hearts*-deſire of all his *Servants*. *Moſes* did moſt earneſtly, (though in a more *rectified* manner) deſire it: *If I have found favour*, (ſayes he,) *ſhew me thy glories*. *David*, often in the *eighty Pſalme*, *Lift up thy Countenance*. And *Abraham rejoyced to ſee*, (though, but through a *perſpective*, in contemplation onely). But, doe men *naturally deſire to periſh?* Wee know, *no man can ſee God, and live*. It is *true*: not, as hee is *God*; but, if hee will become *Man*, wee may *reſpicere in faciem Chriſti ejus*; *Looke upon the face of his anointed*, and *live*; yea, live, for *ever*. Therefore he ſaid, at firſt: *Faciamus hominem, ad Imaginem noſtram*: in *ſuch* a forme, as God himſelfe *ſhall come in*. *This*, is all the *Image*, that God *allowes* of himſelfe: and, in *this* Image, hee came *viſibly* to bee ſeene; that mans *rectified deſire* might be ſatisfied. For, as he made the *Blind man*, ſee, (by applying *Clay* to his Eyes): So, Hee hath made *us*, ſee what wee could *not*: [*Corpus aptando*] by applying his *Body*, made of our *Clay*, and ſetting it before our *eyes*. *Deus, ad homines, per hominem venit, & aſſumſit de nobis ut videretur à nobis*, (ſayes *Chryſologus*): *This*, wee may looke upon, and *live*. But, to ſay truth, *what Man* would deſire to ſee God, and live? It is *ſuch* a ſight, that *after it*, there is *nothing* worth the *looking on*. *Simeon* thought ſo: for, when hee ſaw *him* (though *but* as theſe *Shepheards* did) a poore weake Child in accompt, Hee had *enough heere*: *Lord* (ſayes he) *let me now depart in peace, for mine eyes have ſeene: now* ſhut them *up*, for ever: I will goe *willingly*, and *never looke* more. "This confirmes, that as to bee *put from Gods pre-* "*ſence*, is the *worſt* of Torments: ſo *viſio beatifica*, to *ſee God, face to face*, is the *Summum Bonum*, that mans nature can bee onely ſatisfied with. For, if this were by *Moſes*, *Abraham*, *David*, and theſe *Shepheards ſo* deſired; and if *Simeon* (therewith) were *ſo* ſatisfied, when hee could *but view* his humane *Body*, where hee could not ſee the *God-head*, neither. (For, as S^t. *Paul* ſayes, *Wee ſee heere darkely, in part*, as through a *Glaſſe*:) what ſhall *their* joy be, when their *deſires*

Exo. 33.18.

Iohn 8.56.

*Eccle.*33.20.

Pſal. 48.9?

Gen. 1.26.

Iohn 9.6.

*Heb.*10.5.

Luke 2.

1 *Cor.*13.12.

ſhall be fulfilled? when they ſhall ſee him *glorified?* and ſhall *know*, as they are *knowne*; that is, *perfectly?* This viſion, (ſince by it, wee ſhall enjoy *God*, and (in *him*) all that good is) is certainely the *finall deſire* of man; and, *that*, which can onely *ſatisfie* him: which they that faithfully *behold* Chriſt in the fleſh, did *heere*, in ſome meaſure, taſte; and doe *now* moſt perfectly for ever enjoy. This *was their deſire* [*ut videamus*]: Let it bee *Ours*, and *then*, wee ſhall *know*.

5. *Quo Duce?*

BY what *Guide*, they *did*, (and *we ſhall*) obtaine it. *Quod Dominus oſtendit nobis*; ſay *they*, in the *Text*: they acknowledge *Him* to be the *Lord*. It is not *Andrew*, to *Peter*; or *Philip*, to *Nathaneel*: It is not the *Starre*, to the *Magi*; nor, *this Angel*, to *theſe Shepheards*, that are any other then *Inſtruments*. "If a *Maſter* knocke with a "*Hammer* for his Servant, it is not the *Hammer*, but the *Maſter* that "cals. And, though wee cannot chooſe but allow *due reſpect* to the *Meanes* of our Calling; wee muſt take heede, wee *over-doe it not*. Keepe our ſelves from *this*; and *thoſe*, that *call* us, will; if they bee *right Angels*. "For, the *Angel* that taught S^t. *Iohn*, would not *en-* "*dure the honour*, which he offered him; but *forbad* it, though hee offered it *twice*, and ſet it right *both times*, ſaying; *Worſhip God*. *Hee* is (indeed) the *true Guide*, and the *onely one*, if you would goe on the errand the Shepheards went. For, *Chriſt* ſayes himſelfe: *No man can come to Mee, unleſſe the Father draw him*. "Let us not then deceive "our ſelves, to thinke it is the excellency of *this mans* eloquence; "or, *that mans*, zeale; or, the other *Angels*, holy *ſhew*; or heavenly "*voyce*; neither the *Tongues of men or Angels*, doe it: For it is, *Pater, qui trahit*. And *this*, theſe ſimple men (*Shepheards*, as they were) knew well enough: they ſpeake not a *Word*, of the Angels: but, [*Quod Dominus oſtendit nobis*] they lay all the thankes on the *prime Cauſe*: *Quærunt Chriſtum Dominum, Domino Duce*: They *ſeeke Chriſt*, the Lord; the Lord, *being their Guide*. "For, though "they *now* ſought *him*; yet, *Hee* firſt, ſought them, and *found* them too, and *ſet* them on *going*: or elſe, they had never ſought, nor *found* him. They might well ſay, *Quod Dominus oſtendit*: For *that* is the *truth*: *None comes to God but by God himſelfe*. And thus much for *Venerunt*: the *firſt generall part*, their *ſeeking*.

Iohn 1. 41.

Apoc. 19. 10.
Apoc. 22. 9.
Iohn 6. 44.

II. *Invenerunt.*

AFter the *ſeeking*, comes the *finding*: and that immediately (without *interruption*) *Venerunt feſtinantes, & Invenerunt*. There is *nothing betweene*, but an, *Et*, to couple them: neither (indeed) *ſhould* there be: For, we muſt doe *nothing elſe*, till wee *finde*. Be not *weary*.

For,

For, God will bee *found of* them that *seeke* him: *Thou Lord never failest them*, that *seeke* thee: sayes *David*. And *they* are (heere) come to it, [*Invenerunt*]. *Psal.* 9. 10.

6. *Quem?*

BVt *whom*, did they *finde? God?* Alas, (S^t. *Luke* sayes heere) it was a *Child*; [*Infantem*; *quasi non fantem*]: a *Babe*, that could *not speake* a word to *them*, or helpe *it selfe*; whose *poore Parents* had not a *Cradle*, to lay him in; nor, a *Mantle*, to wrap him in. Was it for *this* the *Angels* sang so *lowd*, in the *night?* and *they*, came running so *fast*, before *day*, this *cold* morning? Certainely a *sight*, not worth the *seeing*, if there were *no more* in it. But, if you would know (indeed) *whom they found*; marke, whom they *sought*. *They* came to see, *What?* (wee *translate*) the *Thing, that is come to passe*: But, it is *(originally) ut videamus Hoc verbum, quod factum est*. This *Word*, which is *made*. *Now*, there is something *worth* the sight indeed; which they *well knew*, we may perceive by their *phrase* (heere). And had they not knowne, as much (in *effect*) from the *Angel*, it had been but a *poore*, and *unlikely signe*, to find a *God* by, when he told them, they should find him *in a Manger*; *wrapt*, and *swadled* (like a *Child*) in a few *clouts*. *Verse* 12. Their *Faith* is to be commended, that they did *beleeve* it: and, it is to be *imitated* too; For, if the *Angel* (or *Minister*) should tell us *Christ* is wrapt in *Rags*: that there is, *Verbum*, in *Sacramento*; that, *wee* may *receive him*, in such simple things, as *Bread* and *Wine*; *we must beleeve* it: and, *we doe*; though it be as *unlike* to humaine *reason*, as it was, for *them*, to find *God*, in a *Manger*. But, of the *Place*, (heereafter); *now*, of the *Person*. Hee is (heere) called *Verbum*. The *Word*, *heere*; when *Hee* comes into the world, to become a *common Pledge*, for *all Mankind*: and *that*, most properly. God hath (*now*) given his *Word* for our *Salvation*. And, *more*, then a *bare word*. For it is *a Word*, that is *a Deede*; [*Verbum, quod factum est*]. *Gods Word*, and *Deede*, are all *one*: *All* his *facta*, are *per verbum*. And *now*, the *Word* is *factum*, (a Deede). If you have once *Verbum*, (the *Word* of *Promise*) you may bee sure of *factum*; the *Deede* of *Performance*: and *there* it is, this *Day*. The *invisible Word* is made *visible* [*Quod Dominus ostendit nobis*] which *Hee* hath *now* set before *our eyes*. *Iohn* 1. 3. And certainely (that I may make *bold* with the *Word*, since I find it in the *Text*, though the *Shepheards* spake it *not*, in *this sence directly*) this name [*Verbum*] is most excellently given to our *Saviour*. For, it expresses his Nature in *one*, more then in *many* others. Therefore Saint *Iohn* (when hee names the *Persons* in the *Trinity*) chooses rather to call him *Verbum*, then *Filius*: (the *Father*, the *Word*, and the *Holy Ghost*, sayes hee). For [*Verbum*] is a *phrase* more *communicable*, then *Filius*. *Filius* hath onely reference to *Patrem* that begot him; but *Verbum* may referre to *him*, that *1 Iohn* 5. 7.

conceives it: to *him* that *speakes* it, to *that* which is *spoken* by it; to the *voyce*, that it is clad in: and to the *effects*, it raises in *him*, that *heares* it. So *Christ* as hee is [*Verbum*], not onely *referres* to his *Father*, that begat him, and from *whom* hee comes forth; but to *all the Creatures*, that were made by *him*; to the *flesh*, that hee *tooke*, to clothe him: and to the *Doctrine*, he brought, and taught; and which lives (yet) in the hearts of all them that obediently doe heare it. *Hee* it is, that is *Hoc Verbum*: and *any other* (Prophet or Preacher); (were it *Iohn Baptist* himselfe; the *greatest* of the *Sonnes* of *Women*), *Hee* is, but *Vox*.. *Verbum* is *interior mentis conceptus*: and *Vox*, is but *Signum Intentionis*. *Iohn*, was but a *Signe*, a *Voyce*; not worthy to untye the *Shooe-latchet* of this *Word*. *Christ*, is *interior conceptus*; the *inner conception*, in the *bosome* of his *Father*; and *that* is (properly) *Verbum*; the *Word*. And yet, the *Word* is the *Intention*, *uttered* forth, as well as *conceived* within: For, *Christ*, was no lesse the *Word*, in the *wombe* of the *Virgin*, or (*heere*) in the *Cradle* of the *Manger*, or (*after*) on the *Altar* of the *Crosse*, then *Hee* was *in principio*, in the *bosome* of his *Father*. For, as the *Intention departs* not from the *mind*, when the Word is uttered; so *Christ*, proceeding from the *Father* (by *eternall Generation*,) and (*after*, *heere*) by Birth and *Incarnation*, remaines *still in him*, and *with* him in *essence*: as, the *Intention* (which is *conceived* and *borne* in the minde) remaines *still*, *with it*, and *in* it, though the *Word* be *spoken*. He is therefore (*rightly*) called *Verbum*, both by his *comming from*, and yet *remaining still in* the Father. Hee is *Verbum*; and (*this* Day) *this* befals him; hee is *Factum*, *Made*; that is (as Saint *Iohn* expounds) *Caro factum*; *made Flesh*; *such*, as they might now *looke* on, and *live*; nay, not onely *see* with their *eyes*, but *touch*, with their *hands*: He is sensible, *to the touch*; and sensible *of the touch* too. Hee may (*now*) bee *so touched*, that hee may *dye* of it; even *for them*, that *doe* it. (But, *this* is not a *Day* for that). We consider him *now*, as hee is *new made*. *Two makings* hee had: and they are *both* in *Galath*.4.5. *Factus ex Muliere*, and *factus sub Lege*: (For his *Making under the Law*, wee will referre it to *the* * *Day*). *This*, is his *first Making*. *This day*, hee was made *of a Woman*; and (*thereby*) made a *kin* to *us*; for *wee* were all *made of a Woman* too: heere, is *Vnity of Nature* with *us*, and the *beginning* of *all* our *comfort*: for, *now*, Hee *will not be ashamed to call us Brethren*. *Heb*.2.11. *This day*, the *Word* it selfe is *made*; by *whom*, *all* things *were made*. *That*, which was in the *beginning*, *with God*, *hath now* a *beginning*, *with Man*; and *begins* to be *Man*. The *Word* (and *that Word*, *was God*) was *made flesh*, *and dwelt among us*. *Iohn* 1.14. There had *never* beene *Redemption* of humane kind, if the *Word* had not *vouchsafed* to become humane; sayes Saint *Augustine*. And, if he be *humane*, that takes a *Man* into his *House*, how *humane* is *Hee*, that takes *Man into himselfe?* sayes *Hee*. Hee is now *united* to our *Flesh*: to *this end*, that *we* might *participate* of *Him*, as Hee is *Verbum*; as *Hee*, doth participate of *us*, as *wee* are

Iohn 1.14.

Galath.4.5.

* *To the Day of his Circumcision. Episc. Wint.*

Heb.2.11.

Iohn 1.3.

Iohn 1.14.

Caro:

Caro: And (*now*) *Hee* is both *Verbum*, and *Caro*; he communicates *both* unto *us:* For, no *other* way, have wee (here) to participate of *him*, but by his *Word*, and *Sacraments:* and, in *both theſe*, hee is the *ſame* to us. "For, as *Verbum prædicatum*, in the *Pulpit*, being but *one* "*Sermon*, uttered by the voyce of *one man* at *one time*, in *one place*, if "there bee *ten thouſand* hearers, is to *every one* of them an *entire Ser-* "*mon*, and *every man* hath it *wholy* to himſelfe; yet is it not *divided*, "but (*ſtill*) *one and the ſame:* So, *Verbum Caro factum* (in the *Sacra-* "*ment*) being but *one Perſon*, and (corporally) in *one place*, at *one time*, "when he is *Communicated* (at the *Table*) if there be *ten thouſand com-* "*municants*, *every one* hath him *wholy* to himſelfe; yet, is *Hee* not *divided*, but (ſtill) *one*, and the *ſame*. And, ſo *inſeparably* are *Verbum* and *Caro* united (ſince He was, *made of a Woman*): that, if you have the *One*, you have the *other*. For, if it chance, that you *cannot come* to receive *Carnem in Sacramento*; receive but *Verbum in Corde*, and you have them *both*. For, *Crede, & Manducaſti*. *This* is *He*, they ſought for. *Quem vidiſtis Paſtores? What went you out to ſee? a man, in ſoft clothing? This*, was no *Princes Pallace*. They ſaw *Verbum* (*God,*) *Caro factum*, (borne of a *poore woman*, and *laid* in the Straw.) They ſaw *him*, as he was *Factum* (the *Sonne of Man*): but they adored him, as *Hee* was *Verbum* the *Sonne of God*. And, ſo *much* for *Quem Viderunt*. *Now.*

7. *Quo Tempore.*

AT *what Time*. *When* was this, that they *found him?* Of *all dayes* in the yeare, *this day*, *Chriſtmas*-day: the day of his *Birth*. And we collect it, *thus:* The *Angel*, in the *night*, ſayes: *Hodie natus eſt:* and, *they* came (here) *feſtinantes:* (having nota *mile* to goe); therefore making *ſuch haſte*, they muſt needs come on his *Birth-day*. (By the way, (it is good to ſeeke Chriſt on his *Birth-day:* for, hee is (*ſome time*) borne *in us*, and we *feele* it *not:* Let us (*therefore*) *pray*, that we *may find* him. Now, concerning the *Chronologicall* deſignement of *this Time*, there are many *Computations:* but, if the *old Tradition* bee true, (that the *World* ſhould laſt but *ſixe thouſand yeeres*, *viz. too thouſand* before the *Law*, two thouſand, *in the Law*, and too thouſand, under *Chriſt*, as it is received by many); then, is *Pantaleon* (and Dr. *Hammer* from *him*) *neereſt*; who doe accompt it, in the *three thouſand nine hundred and ſeventith yeere of the World*. Chriſt ſaid, the *Law and Prophets ended in Iohn*. And, *Iohn*, ended, when *Chriſt* began: which was, about the *thirtith yeere* of *both their ages*. *That thirty*, added to *three thouſand nine hundred and ſeventy*, makes the world (at that time) *foure thonſand yeeres old:* and *then*, his *Birth* (indeed) muſt bee in the yeere *three thouſand nine hundred and ſeventy*. *More* certainely, and more *materially* (to leave *incertaine Traditions*) it is collected, Hee was borne *in quadrageſimo ſecundo* of *Auguſtus*.

In Chro. Trans. Euſebii anex. *Matth.* 11. 13.

In

In which, wee obſerve the *conveniency* and *fitneſſe* of the time. For God, that is a *God of Order*, doth what he doth *orderly*. *Other men*, (as *Aquinas* ſayes) are borne *Subjecti neceſsitati Temporis*; but *Chriſt*, (as *Lord*, and *Maker* of *Time*) *elegit ſibi Tempus, in quo naſceretur*: was not borne by *chance*, but *choſe his owne Time*, in which hee *would be borne*. Therefore, there is *ſomewhat* obſervable in it. *Firſt*, then, 1. *bringing Peace* to our ſoules; and *being Prince of Peace*, he came *now*, *Iſai. 9. 6.* when the *World* was at *peace*, under a *peaceable Prince*: that it might *Iſai. 2. 4.* bee *true* which *Iſaiah* ſaid, *Non levabit gladium Gens contra Gentem*. *All Nations* were at quiet: So that, the *Temple* of *Ianus* was *ſhut in Rome*: which *never* hapned (there) but *once* before. *Secondly*, Hee 2. came *now*, when all the world was under *one Prince*: that it might be alſo under *one Paſtor*. *Thirdly*, when this *Prince taxed all the world*, 3. (temporally:) hee came, that hee might ſet it *free* (ſpiritually). 4. *Fourthly*, ſince Hee was to become *ſubject for us*, Hee came (*now*) when the *Taxe* was in *levying*, and all the *Subjects names* were in *taking*: that, as ſoone as hee was borne, *Cenſui Cæſaris aſcriberctur*: Hee might bee *enrolled*, *atque ob noſtri liberationem*, *Ipſe ſervitio ſubderetur*: hee might bee *regiſtred* in the Booke of *Bondage* for *us*: that *wee* might bee *written* in the *Booke of Life* by *him*. For the 1. *time of the yeere*, it was; *Firſt*, in *winter*, (the *coldeſt* Quarter of the *Iſai. 53. 3.* yeere): that, as ſoone as ever he was *borne*, Hee might *become* (as *Eſay* ſayes) *Vir dolorum*, *A man of Sorrowes*, *and feele* (firſt) even the *affliction of the very Ayre*, *for us*: ſo that here, ere any *draw blood* of him, hee begins to *cry* for cold. At a *cold time*, to ſhow the Times 2. *were cold*; and *Charity*, *as dull*, and hard *frozen*, as the *Earth*. Therefore (*now*) came this *heavenly fire*, to thaw it in mens boſomes. *Secondly*, he was borne in the *Night*, to ſhew that the dignity and *glory* of his *God-head* was *ſhaddowed*, and darkened with the Night, and 3. *Luc. 1. 79.* *vaile of our fleſh*. *Thirdly*, in the *middeſt*, and darkeſt of the *night*: 4. to ſhew, hee came to them that *ſat in darkeneſſe*, *and in the ſhaddow of death*. *Fourthly*, this *night* was ſhortly after the *Winter Solſtice*; when *Night* growes *ſhorter*, and *Day* longer; to ſhew, that (*now*) *Shadowes* were ſhortning; *darke Ignorance* diminiſhing; and the *glorious Light* of Gods knowledge *increaſing*. The *Day-ſpring from on High*, the *Iohn 3. 30.* *Sunne of Righteouſneſſe* was now riſen, which ſhould every *day* climbe *higher*, and ſhine *brighter*. For, *Oportet illum creſcere*, (ſaid S^t. *Iohn Baptiſt* of him) he muſt *increaſe*, but I muſt *decreaſe*. Wee ſee, what may be ſaid, for the *Time of his Birth*. Wee proceed

8. *Quo Loco.*

FRom the *Time*, to the *Place*. And *that*, was *Bethlehem*. *Tranſeamus uſque Bethlehem* (ſay the *Shepheards*) for *there* hee was to bee *Matth. 2. 5.* *found*. And, the *Phariſees* could tell *Herod*, *that*. For, they knew, that hee muſt bee borne *there*, by *prophecy*. *Mich. 6. 2. And, thou Bethlehem, &c. Out of thee ſhall he come, &c.* But, *why would hee* bee borne

borne *there? Why:* if for *nothing* elſe, yet to *fulfill the prophecy.* For, hee came, *that all things might bee fulfilled.* Yet, very *unlikely* it was (a *few* dayes before his *Birth*) that *Hee ſhould* bee borne there. For, *Ioſeph, and Mary* (his Mother) did dwell at *Nazareth*; which was the breadth of *foure Tribes* (at leaſt) from *Bethlehem.* But, (*to ſee,* how every thing will worke to Gods purpoſe, though it be not *ſo intended* by the *Doers*!) *Auguſtus* made a *Taxe: His* purpoſe was *onely* to get *money:* but *Gods* purpoſe was (*thereby*) to bring *Mary to Bethlehem. Hee,* to *fill full* his Coffers: *God,* to *fulfill* the *Prophecies*; elſe, it is very like, Shee had not beene *here, now.* For, it was *Winter, a long way,* from her dwelling; and *ill travelling,* for a Woman; ſo *neere,* Her *time.* "We ſee, *Shee* keepes her *old obedience* ſtill; and *we* "may learne it of *her.* At *Chriſts conception,* ſhee offred her *obedience* to God, *fiat mihi, &c.* At his *Birth,* She offers her obedience to his *Magiſtrate.* For, Shee obeys the *Precept,* and goes to *Bethlem,* to the *Taxe*; though her *owne caſe,* and the *unſeaſonableneſſe* of the time, might well have *excuſed* her. And (by the way) *this* prooves well, that *Mary* was of the *Houſe and Seede of David.* For *elſe,* ſhee *needed* not to come to the *City of David,* to bee taxed; but might have kept her *ſtill* (at *home*) in *Nazareth*; and ſent her *Husband.* And *this,* is a *ſecond* reaſon, that *Chriſt* would bee borne *heere:* becauſe it was the *City of David*; the *Seate* of his *Anceſtors,* For, from *before Booz* (downe to *Iſhai,* and *long after*) they were all in that *Line* of the Houſe of *Bethlehem. Heere,* was *Booz* (the Iew;) and *Ruth,* (the Gentile) [*both,* his Progenitors] *married* together, and (*heere*) was *God and our Fleſh* marryed. *Heere,* was *Hee* borne that *married Iew, and Gentile,* and made them *one Flocke. Heere, David* (the *Father*) was anointed to bee *King*; and (heere) *Chriſt* (the Sonne) was borne to be *our King.* Yet *David* tranſplanted the *Seate* of the *Kingly* and *Prieſtly Office,* from *hence,* to *Ieruſalem:* and *Chriſt alſo* (chiefely) exerciſed his *Kingly,* and *Prieſtly Office* at *Ieruſalem.* Therefore he choſe *Bethlehem* (the *Nurcery of Kings*) to be borne in, and *Ieruſalem* (the *Seate* of *Prieſts and Kings*) to *ſuffer* in. This City, (*Bethlehem*) was his *owne,* by *Inheritance,* from *David. Hee came unto his owne, and his* Owne *received him not.* It is true, that though *Hee* were *borne* (*heere*) Hee was *conceived* at *Nazareth: there* was his *abiding*; *thither,* he went backe to dwell; and *there* he had his *Name,* (*Nazarenus*): Hee had *nothing* from *hence,* but his *Birth.* Therefore, as he came a *Stranger, hither*; *ſo,* they *uſed him.* For, hee could get *no Roome* amongſt them; no, not in the *common Inne*; where *every man* may have roome: *Hee* was *thruſt* into the *Stable.* Let us learne, that though wee bee *Mundani* (borne in this *World*) and *it* bee the *Country* of our *Anceſtors,* "yet to bee content "to bee *Strangers heere*; *Pilgrimes,* and *Sojourners:* and to take the "the *Contempt* of our *Country-men* patiently (as *Hee* did, in his *owne* "*City*) till we *returne.* For though wee are borne *heere*; wee were

Luke 2.47.

Adrichomius.

Luke 1.38.

Ruth 4.13.

1 *Sam.* 16. 13.

Iohn 1.11.

Luke 1.55.

Matth. 2.23.

conceived

"*conceived* in *Heaven* (by *Election in Christ*). *Thence*, wee are *na-*
Phil.3.20. "*med*; *there*, is our Converſation; and *thither*, we muſt goe backe
againe, with him to *dwell*. Now, *this City* was in the Region of
Mich.6.2. *Ephrata*; therefore called (by *Micha*) *Bethlem Ephrata, the leaſt of the Cities of Iuda.* Whereby we ſee, his *Glory*, and *Kingdome* was not of *this World*: Hee was not borne in *Ieruſalem* (the *greateſt*); but, in *Bethlem Ephrata* (the leaſt of *Iuda*): yet, did hee make it
Epiſc. Wint. *great* by his *Birth*; who, being *great himſelfe*, became *little* there, for our ſakes. If you will (now with *David*) ſeeke a place for the *Temple of God*, you may heare of it (*heere*) at *Ephrata, and find it in the Wood*, (*this wooddy Region*). For, *ſo* it was: And (*heere*) *Da-*
Pſal.132.6. *vid* found the *Arke*, *Pſal.132.6.* and (*heere*) may you finde *Chriſt*
Col.2.9. (the *Arke* of our *Peace*; the *Temple* of our God, in which it pleaſed the *God-head* to *dwell* bodily). For, *Ephrata* ſignifies *frugifera.*
Fol.41. It was plenteous of *Wine* (ſaith *Adricho. Delphius*:) that is, the *Region.* And *Bethlem* (the City) ſignifies the *Houſe of Bread. There*, Hee is to bee found: "To find the *Word made fleſh*, in the *Houſe of*
"*Bread*, in the *Region* of Wine, is to finde *Chriſt* in the *Sacrament*: which wee can doe *now*, as *well* with the *eyes* of our *Faith*, as the *Shepheards* could doe *then*, with their bodily *eyes. Nazareth*, where Hee was *conceived*, ſignifies a *Flower*: *Bethlem Ephrata* (where hee was *borne*) *Bread*, and *Wine*: at *Ieruſalem* (where he was *ſlaine*) the *offring* place: the *Temple* ſtood, on *Mount Moria*, and that was the
Adrich. ſol. *Threſhing Flore* of *Araunah*: "So, he *flowred*, in *Nazareth*; became
155. "*fruit*, in *Bethlem Ephrata*; and was *threſhed*, at *Ieruſalem*; where "hee was (alſo) *grownd*, by his *Paſsion*; and made the *Bread of*
"*Life*, for our Soules. And hee is yet, to *this day* (myſtically) *borne*, in *Bethlehem*, and *offred*, at *Ieruſalem*; as often as, by planting in us the *Flower* of the *Word*, wee become the *Houſe* of eternall *Bread*, and *offer* his obedience to the *Father* in his holy *Church*, for the propitiation of our Sinnes. *This*, was the *Place.*

9. *Quibuſcum.*

THe *Company*, were not *great*, they found him in. None, but *Mary*, and *Ioſeph*, that wee can finde in the *Text. Some*, will bring *in*, an *Oxe*, and an *Aſſe* (*heere*) *kneeling*; but I know not on what *ground*: and therefore ſtand not on it.

Mary, and *Ioſeph*, were *good Company*, though but a *few*; though but *poore.* For, *Hee* was his *Foſter-father*; and *Shee*, his *naturall Mother*; *two*, of his *beſt friends* on earth. *They*, loved him *beſt*; were *carefull* of him; and (to their poore hability) had wrapt him *warme*, and laid him *ſoft. They*, were *all* the Company hee had. "Let not the *Poore* be diſheartned: for heere (wee ſee) the *Parents* of our *Lord Ieſus* had not a *Servant*, (*Man*, nor *Maide*) to attend on them; *They* waited *one* upon *another*: and *both* upon *him.* Shee

was

was a *poore Lady* (*heere*), ſhee had never a *waiting Woman*: Shee was (*now*) as ſhee *would bee*, in the *height* of that, ſhe moſt *gloried* in, her *Humility* [*Ecce Ancilla Domini*]. *Behold* (*heere*) *the Hand-maid of the Lord*, indeed; *Shee* was both *wet-Nurſe*, and *dry-Nurſe*, herſelfe. And yet, *this* (his *hand-maid*) was his *Mother*: The *poverty* of *theſe* (it ſeemes) in Saint *Chryſoſtomes* time, gave *ſcandall* to the *Gentiles*, for the Birth of Chriſt. But (ſayes *hee*) was not *David*, *filius Agricolæ*, the Sonne of a *Husbandman*? and yet, the *Roote* to a Royall *Progeny* of *Kings*? *Cur ergo Chriſtum, propter Parentum Ignobilitatem, contemnunt?* Why doe they (*then*) deſpiſe *Chriſt*, for the meaneneſſe of his *Parents*? ſayes hee, on the *ſecond* of *Matthew*. Let not the *lowneſſe* of his *conception*, or the *meaneneſſe* of his *Birth* trouble thee. For, the *Virginity* of his *Mother* takes away all *ſhame* of the *pooreneſſe* of his *Birth*. Hee had *Nobilitatem Parentis, ex Divinitate*; *& Nobilitatem Naſcentis, ex Virgine*; He was ennobled by his *Father*; (for Hee was *God*). And, by his *Mother* too; for Shee was a *Virgin* (ſayes Saint *Auguſtine*, *ſuper Iohannem*). Wee ſee his *Company*: his *Father*, and *Mother*; *Ioſeph* and *Mary*: a *Virgin*, and a *Iuſt man*. With the *Pure*, and *Iuſt* he loves to be: with *ſuch*, hee will be *found*. "Hee, that hath a *pure heart*, to God, and a "*juſt hand*, to Man; ſhall have his *company*: ſuch, as are *ſo*, doe the *will of God*: and they, that *doe ſo*, are his *Parent*, and *Kindred*, and *fit company* for him to be in, as ſooneas hee is *borne*. For, they *onely* are fit, to keepe *Innocency* company. Myſtically, *Ioſeph*, (a Man) ſignifies, *Action*; and *Mary*, (a Woman) ſignifies, *Contemplation*: with *both theſe*, He will keepe company. If our *Action* be (like *Ioſeph*) *Iuſt*; and, our *Contemplation* (like *Mary*), *Virgin* and pure. And thoſe whoſe *Contemplation*, and *Action* are *ſo*, be (moſt commonly) like *Ioſeph* and *Mary*, none of the *Richeſt*; nor, of the *greateſt accompt*, in this world. But, *Chriſt hath ennobled* their *poverty*; in that hee will beare them *company*. If therefore yee come to *Bethlehem*, to ſeeke *Chriſt*, goe not to the *Palace*, nor the houſes of moſt *magnificence*, there is no roome in the *Innes*, for him, neither. "But, if there be any *Poore* in the Towne, you ſhall find him *there*. "Let your Charity find out *them*: *there*, you ſhall find *him* in *them*, *Pannis involutum*, wrapt in their *Rags*, relieve *them*: for, *what you doe to one of theſe poore little Ones, you doe to Mee*: ſaith *hee himſelfe*. Hee *loves* ſuch company. And if (ſometimes) hee bee not in the *poore*, whom thou relieveſt; yet he will bee *in thee*, when thou relieveſt them: and ſo; *ſtill*, in the company. And, ſo much for the *company*, hee was found in. Now for the *Caſe*, hee was in.

Super Mat. 2.

Luke 8.21.

*Mat.*25.46.

10. *Quo Statu.*

WEE have heard of *Verbum* (the potent *Word*) that made *all things*: And now, he is come into the world, *which he had made*, how doe the *Shepheards* finde him? the Text concludes,

[*Infantem positum in Præsepio*], a *Babe laid in a Manger. O fortunatanimiùm!* O happy *Bethleem*, if thou knewest whom thou shuttest out, what *Metropolis*, would not envy thy *Suburbes?* what *Pallace*, will not envy thy *Stable?* and what *Couch* of *Gold* and *Ivory*, would not change, to be thy *Manger?* But, *this* was *hidden* from their eyes: For, he comes not (*now*) as *God*, to *Iudge*; but, as *Man*, to *suffer*: therefore they find him [*Infantem*] a poore *Babe*: so weake, that hee is *positum, put*, and *disposed of* (like a *child*) where they list, [in *Præsepio*] in a *Manger*. *All these* aggravate the greatnesse of his *Humility*: and *that*, aggravates the greatnesse of *his Love*; That, for *love of us*, he would *so humble* himselfe. A poore *Conclusion*, of so glorious *premisses*. For (*To day*) *is borne to you* (sayes an *Angel* from heaven) *a Saviour, which is Christ the Lord*. But, he that should see him *Crying* in a *Cratch*, would scarce beleeve it. A *simple Saviour*, that cannot helpe himselfe: a *Lord* of small *power*, that is disposed, where *others* please. Is *God* become a *Child?* so Borne? so wrapt? so laid? this cannot hang together. Not, to humane *reason* indeed.

*Esa.*53.8. For, *Esay* sayes: *Generationem ejus quis enarrabit?* who can declare the *Mysterie* of this? *Hæc humanum sensum, & Mundi intelligentiam excedit*; (saies S^t. *Ambrose*;) the world is not *capable* of it: It goes *beyond* all admiration, saies S^t. *Athanasius*. For, (at *one* time,) as *Verbum*; he gives *Being* and *Mooving* to all that are: As, *Infans*; he lyes *weake*, (as a Child) in a *Cratch*; and yet, (as *filius*;) he abides

Maxim. de nativ. in the *bosome* of the *Father*. *Qui regit Sidera, sugit ubera*: What can be said to this? We must conclude, *si lingua deficit, Fides proficit*: Where our *Tongue* failes, *Faith* prevailes. And, it is a noble honour to the *Faith* of a Christian, that, *tantum de Deo suo potest concipere, quantum sermo non potest parturire*: He *beleeves* more of *his God*, then *tongue* can tell. Let us *beleeve* then; and (considering his *Case*) admire his *Humilitie*; and (therein) *his Love*. First, that he would be *borne at all*: *then*, borne of so *meane a Parent*; *then*, borne so *poorely*, as to be swadled (*Pannis*) in simple Clours: and, therein, lye *so weakly*, as to be *positus*, laid where *they* list: *then* laid so *meanely*, (in a *Stable*); and therein, so *homely*; in the *Manger*. *Can* God descend to this? *Will* he, though he *can?* we see, he *Will*, and doth. *O sublimis humilitas!* Here, he lyes (as S^t. *Bernard* saies) *Lux, non Lucens; Verbum, Infans; Aqua, sitiens*: *Panis, esuriens*. Who, would not *faint*

*Psal.*11.4. in admiration, to see *God* in a *Manger?* *Dominus in Templo sancto*

*Esa.*66.1. *suo*, sayes *David*. *Heaven* is his *Seate*: and *Earth*, but his *Footstoole*. Would he come downe *so low?* He did. Marke (ô my *Soule!*) he was sitting on his Throne in Heaven, hearing the *Harmony* of the Quires of *Angels*, that (without ceasing) sang his praise; working *wonders*, in Heaven, and Earth, and in the Deepe; but *thou* layest rowling in the *Mire*, and *clay*; full of *Calamitie*, and wretchednesse: *He*, in *Glory*; *thou*, in Trouble: *He*, admirable; thou, miserable: *He*, did not *send*, but *bowed the heavens*, and *came* downe: He changed his name

of

of *Majeſtie*, into the name of *Pietie*; *his glory*, into *humilitie*; and, hiding his *royall purple* in thy miſerable *Sackcloth*, leapt into the *Clay*, wherein thou *ſtuckeſt*, and (without being *defiled himſelfe*) hath ſet thee *free*. This *Humilitie* of his made the *Philoſophers* thinke our *Faith* and *Religion*, *Madneſſe*: they counted the *Goſpel*, Fooliſhneſſe: But (as *Athanaſius* ſayes) their *great wiſedome* was never knowne ſo truly to be *folly*, as when the *Goſpel* was taught. For, all the *Volumes* of their Learning could not teach the way *to ſave one Soule*; which, this little *Booke* hath done. They would not beleeve that God *could* come ſo low. This *Humilitie* was it, that *amazed* them. For, it was not in all the *Catalogue* of their *Vertues*. He deſcended in pure Love to Mankinde, to that pooreneſſe (a *Worme*, and not a *Man*) that *they*, for *whom he did* it, account it *madneſſe*. *Amare, & ſapere, vix Deo conceditur*. For *Love* to us, he ſeemed to *goe out* of himſelfe: *Exinanivit ſeipſum*, ſaies Saint *Paul*. O! what ſhall *wee then doe for him?* Let us conſider his *Caſe* againe, and make *uſe* to our ſelves. For, our *profit*, is *all* he requires. *Parvulus datus eſt nobis*, ſaies *Eſay*. Firſt, he comes a *Little-One*: to ſhew, that hee is food for *Little-Ones*; A *kiſſe* (ſuch as it may be) will turne his Anger, *Kiſſe the Sonne, leſt he bee angry*. Our *Love*, our *thanks* (ſo they be heartie,) will pleaſe him. He will accept the *Calves of our Lips* for *Sacrifice* and take them, as *Kiſſes*. A *little One* he comes, from the *leaſt* of the Cities: *Little*, of Accompt: *Little*, in appearance; that we might not be *afraid* to come neere him. The *ſervile Feare* of the terrible Word (*Lord*) is taken off, by *this*, when we ſee he is a *Child* (like one of us) and is become *our Brother*: He came therefore in our *Likeneſſe*, that *we* ſhould be like *him*. For *Likeneſſe breeds Affection*. And laſtly, he comes a *Little-One* to us, to ſhew, we muſt come, as *Little-Ones*, to him. *Except yee become as little Children, yee cannot enter into the Kingdome of Heaven*. *Secondly*, This *Little-One* was *Pannis involutus* (ſo the *Angel* ſaies before, *verſe* 12.) We ſee his *Entertainement* was like his *Appearance*; a poore little *Child*, and poore little *Clothes* to wrap him in. It is thought, they were a *part of his Mothers owne Garment* (for ſhe could not be *better* provided here, ſo farre *from home*). We learne *here*, to clothe *Chriſt*, with what is at hand, of our *owne*, when need is; and *not*, to let him lye *ſtarving naked*, till we can provide *better*. And, though they be *meane*; yet, if they come *heartily*, he will accept them. *Bis dat, qui citò*. *Next*, that we *deſpiſe* not *any*, for their *meane appearance*. For, *ſæpe ſub Pallio ſordido latet Virtus*. Wee ſhall yet, to this day, (ſometimes) finde *Chriſt* wrapt in *rags*. *Thirdly*, when he was thus clothed, he was as *meanely beſtowed*; there was *no roome* in the *Inne* (ſayes S^t^. *Luke* in the *ſeventh verſe* before): therefore, in the *Stable*: this ſhowes his *Communicableneſſe*. Wee may come the *better* at him: for, though an *Inne*, bee *Domus populi*, and belong to *every body*; yet, there are *ſome Chambers*, that are *particular*, and Men have *keyes*, to keepe us out: But, the *Stable* is *common to all*:

Pſal. 22. 6.

Phil. 2. 7.

Eſa. 9. 6.

Pſal. 2. 12.

Matth. 18. 3.

Epiſc. Wint.

all: every man hath as *good right* there, as *another*: therefore (*here*) hee was laid that *all men* might come to him. The joy of his birth, and the Gospel of it too, concernes us all: It belongs not to the Shepheards alone, but *toti gregi, omni populo*; to *all people*, and *Nations* whatsoever. It would not grieve a *good Shepheard*, if a *Wolfe* or *Fox* could turne *Sheepe*, and come into the fold: neither a *good Christian*, if a *Turke, Iew*, or *Hereticke* would come into the *Stable*: for *hee* belongs to *all* that can come unto him; and lyes *open* in the *common Manger*, that *any* weary stranger, (that comes travailing from *farre*) may come, and behold him *freely*, without controulement. *They* are too blame (then), that would *locke the doore*, and take away the *Key*, and scarce suffer the *Shepheards* (but certes, *none of the Flocke*) to looke in. Now *fourthly*; Of *all* places of the *Stable*; in the *Cratch* (or Manger), (for I count them, *as one*). Though this *City*, were his *owne*, he had never a *house* in it, to bee *borne* in; but a *common Inne*: and (*there*) no place, but a *Stable*: and (*therein*) no *Cradle*, but the *Manger*. His *Couches* (or Reclinatories) were but *meane ones*; and, not *very easie*. *First*, in the *Wombe*: *now*, in the *Manger*: *then*, on the *Crosse*: *last*, in the *Tombe*, (which was none of his *owne* neither). Hee might *better* say, then his *Father David*; *Pauper sum ego, & in laboribus à juventute meâ, Psal.* 87. But, is the *Bread* that came downe from *Heaven*, become *food* for the *Beastes* of the field, that they lay him in the *Manger*? *He bringeth forth Grasse for the Cattell*, (sayes *David*): *therefore*, not fit, *hee* should bee *meate* for them, *himselfe*. Yet *so* it is (though) in mystery: for, *Man, that was in honour*, had lost *his understanding*, and was (as *Nabuchadnezzar*) *become like the Beasts* of the field, *which perish*: *Vt jumentum factus sum apud te*, sayes *David*; *so fooliſh was I, and Ignorant, even as it were, a Beast before thee, Psal.* 73. 21. Since *Man* (then) whom he came to *feed*, was become as it were a *Beast* before him; so *low* would he *descend*, as to bee *foode* for him: that, *Hee* might have his understanding *restored*, and bee made *like* the *Sonne of God* againe. And therefore hee chose the *Elements* of the *Sacrament*, wee receive him in, to bee *such* as grow out of the *earth*, (like the *Grasse*, that is fodder for the Cattell): and to let us know, that he would come to *this*, he was content *himselfe* to bee laid in a Manger. If *Hee* (then) that *is God* would condescend to become such *foode*; it is very fit, that *none*, but *cleane Beasts*, should feed on *him*. No more, there doe *not*. For, *none*, but such as *Chew* the *Cud*; *none*, but such as *ruminate*, and consider *what* they doe, can taste him *truely*. For, *none*, but for *such*, doth hee lye in the *Manger*. But (sure) this was *Humility* too *much* for the *Sonne of God*, to descend to *this Case*, if *hee himselfe* had not thought *otherwayes*. *Wee* must needs *admire* it. But, in *so* doing, let us take heede wee *pitch not too much* upon it: lest it *dimme* his *glory* with us. For, doe but looke more *narrowly*, and you shall see his *glory* shine through all his *Humiliations*. "To be *conceived*; is

Psal. 87.

Psa. 104. 14.

Psal. 49. 2.

Psal. 73. 21.

Levit. 1. 3.

"*Humility*:

" *Humility:* but, to be conceived by the *Holy Ghost*, is *Glory:* To be *Borne* of a *Woman*; is *Humility:* but, to bee *Borne* of a *Virgin*; is *Glory:* To be borne in a *Stable*; *Humility:* but, to be declared by a *Starre*; *Glory:* To cry in a *Cratch*; is *Humility:* but, to bee the *Song* of *Angels*; is *Glory:* To lye in a *Manger* (like *a Childe*), is *Humility*; but, to bee by the Shepheards, adored as *a God*, is *Glory:* To bee *Baptized* among *Publicans*; *Humility:* but to have the *voyce* of *God* from *Heaven*, is *Glory:* To be *crucified* among *Theeves*, *Humility*; but, to *ſhake Heaven and Earth* with his voyce; is *Glory:* *Laſtly*, to bee *received* in ſo *poore Elements*, (as *Bread*, and *Wine*) is *Humility*; but, to convey (*by them*) ſuch *ineffable Graces*, is his *Glory:* Let us then *ſo* conſider the *Caſe* of his humility (*this Day*) in *love* to us, that (with all humble affection) *in It*, and *for It*, wee may ever give him *Glory*, till wee come to bee *exalted* to his *Glory*. And ſo much, for the *Tenne parts of this Text:* The *Doctrine*, and *Vſe* followes; to make up the whole *Twelve*.

11. *Doctrine.*

THE *Doctrine* ariſes out of the *nature* of the *Text:* For, all *Doctrine* is, by *Precept* or *Example: This Text*, is a *Story*, (an example): and, the *Doctrine* of an *Example* (if it bee a *good one*, as *this*), is, *Fac ſimiliter*. Now, wee know, *Omne ſimile non eſt idem:* and, an *Example* requires us *not* to doe *Idem*; but *Simile*. Wee are not (then) *this Day*, to turne *Shepheards*; and then, runne to *Bethlehem* (as *ſome* doe yet) and *there* thinke to find *Semper idem*; *All*, as it *was:* (*Ioſeph* and *Mary*, and the *Child* in the *Cribe*): But, *ſimiliter:* Wee muſt doe *ſome ſuch* thing: That is; Wee muſt (*firſt*) bee *like* the *Shepheards:* of *ſimple*, *honeſt* Converſation, and *vigilant* men: *then*, when wee are *called*, with a *Quærite* (as, by this Example, *wee are*) wee muſt be *diligent*. *Firſt*, to *Conferre*, and *Exhort* (*ad invicem*): *then*, to proceede (*feſtinantes*) zealouſly and *charitably:* that is *roundly*; and yet, *together*. Wee muſt (ſometimes) leave our *Flockes* (the *worldly cares* that flocke upon us) to *his charge* that *cals* us; till wee ſtep to *Bethlehem*, to the *Study* of the *Scriptures:* *where* (being provided of heavenly *Bread*) wee may returne (*glorificantes & laudantes Deum*) *praiſing God*; and, (*manifeſtantes*) *Communicating* our *Contemplations*, of what we have ſeene, to *others*, for *his Glory* (as the Shepheards, *heere*, did), *Verſe* 20. But *firſt*, (*Quærite*): Let our *deſire*, and *errand*, bee to *ſee Chriſt:* and, wee ſhall not faile of his *Father*, for a *Guide* to ſhew us.

12. *Vſe.*

NOw, what *Vſe?* what *good* will come of *Quærere? Invenietis*, (ſayes *Chriſt* himſelfe) you ſhall *find* him: and *He*, is *good uſe*; *Matth.7.7.*

(good consideration) for what, you *lay* out. Wee shall *finde him:* and that (most *properly*) on this his *Birth-day*. *Now*, is the *Time:* For, *till now*, hee was *concealed*; so that it was very *hard*, to *find him*.

1. *Hee* came forth (this day) from *three secret places*. First, from the
2. *Bosome* of his *Father*; where hee was *hidden:* Secondly, from the
3. *Shadow of the Law*; where hee was *figured:* and thirdly, from the *Wombe of his Mother*; where hee was *formed*. And, *three Nativities*
1. he hath. *One*, from his *Father*; *before* all worlds: a *second*, from
2. his *Mother*, in the *fulnesse of Time* (this day). And the *third*, in the
3. *heart* of every true Christian (*this day*) and *every* day. For, *they* that
Luke 8.21. conceive him, and *doe Gods will*, are his *Parent* and *Mother*. *Doe* (then) as Hee *bids* thee: [*fac similiter*]: Goe to *Bethlehem*; to his *House of Bread*, (his *Church*); and (*there*) thou shalt find him: *there*, thou shalt *conceive*, and *receive* him; and, become his *Parent*, when thou shalt bring him *forth* in *good workes*. Keepe *company* (still) with thy *Brethren*. For, the *receiving* of Christ *into us*, is called a
1 *Cor.*10.16. *Communion:* It is never done *alone* in *our* Church. Wee may find him *heere*, and never *breake company*, for the matter: nay, we *must not*; when we seeke him, *here*. For *heere*, hee will alwayes bee *found* in company. It is fit, we *keepe together:* For, as *they* (in the *Wilder-*
1 *Cor.*10. 4. *nesse*) did eate, the same *spirituall Meate*; and drinke, the same *spirituall drinke* (whereby, as S^t. *Paul* sayes, *We that eate one Bread, are one Body*, 1 *Cor.* 10.17.) *So wee*, by eating and drinking the *spirituall Meate*, and *Drinke*, in *Bethleem Ephrata* (the Region of *Bread* and *Wine*) may *together* be made *magis Consanguinei*, in the *Blood* of this new borne *Babe*. That, the *Ioy* of his Birth, may *equally* runne thorow *all* our *veines*, and spred through *all* our *Body*. So, that being *united* in him, we may be *assured* that we have *found him*. And, *when* hee is *found*, let us make *use* of him: that is, *injoy* him: and *joy in* him. *First*, *rejoyce*, that He is *borne* into the *World* (this Day): and, if not *leape* in the Wombe (with *Iohn*), *before* his *Birth*; while wee are *but meditating* of it: yet, let us *dance* (with *David*) *at* his *Birth*, now hee is become the *Arke* of our *Peace*. For, if *Zachary* sung at
Luke 1. the birth of *Iohn*; much more, *we*, at the *Birth* of *Christ*, when the *Angels* in heaven sung. It is a *thing* to *rejoyce* in. For, it is like (the *Summum bonum*) the *supreame Ioy*. It is *honestum*, *utile*, *& Iucundum*. What can bee more *honest*, then the *Childing* of a *Virgin?* What more *profitable*, then the *Redemption* of Man? What more *pleasant*,
Psal. 131. then *God*, and *Man in one person? Ecce quàm bonum, & quàm jucundum!* Behold, how *good*, and *pleasant* it is! For it makes them, that were *before* it; them, that were *with* it: and *them*, that come *after* it, to *rejoyce* (like *Brethren*) in one unanime consent. *Abraham* rejoyced a *farre off*, to *see* it: *Iohn* leaped; and the *Angels* carrolled by it: and *wee* sing (ever since, *after* it, to *this Day*, and on *this day*) for it. Let us (then) *this day* rejoyce. *Rejoyce alwayes in the Lord*,
Phil. 4. 4. (sayes S^t. *Paul*): but the *Birth-day*, deserves an *Iterum dico*: [*Iterum*

rum dico, gaudete] *againe I ſay rejoyce, Phil.*4.4. Let us (then) *againe rejoyce*; that (*ſecondly*) hee is Borne *in us*. And, let this *Ioy* bee *ſuch*, that (like the Angels) we may *ſing* it: Like the *Shepheards*, we may *ſhew* it to others. Let us ſet the *Ditty* of our whole life, to the *Song* of the *Angels*: That it may bee *Glory*, to God on high; *Peaceable* (heere) on Earth, and *Charitable* (with *good will*) to Men. And, (then) if the *Shepheards*, or *any other* (poore Brethren, or Siſters) come hither, they may *ſee*, by our *Workes*; and *taſte* by our *Charity*, that *Chriſt* is borne *this day*. That, *Hee* that was borne *for us*, is borne *in us*: and *we new-borne* againe: and (*then*) ſhall they goe *from us* with *joy*, (as the Shepheards did, here) *glorifying and praiſing God*: [*ſuper omnibus quæ viderant*] for *all* they *ſee*, and *heare*: that *Chriſt* is *borne*, and *ſo borne* (this day) *in us*, that *they alſo* are the *better* for it. And, if *any* be the better for what *I doe*, (eſpecially, if my poore *Conceptions* of this great joy, have brought forth *any* thing, that addes to [e] *yours*), I have mine *endes*: for it ſhall *adde* to *mine*, and (I hope) redound to the *Glory of Him*, in whom, wee *Ioy* (this day). Who, in his *good Time*, grant, that as wee *deſire* to keepe *together*, we may *all*, (at laſt) come together, [*ut Videamus*] to *ſee* his bleſſed *Face*, whom wee have (*heere*) heard of; and (ever *after*) be *together* with *Him*, in his *Eternall Ioy*. *Amen.*

Luke 2.14.

[e] *Conſanguineis.*

O Domine Ieſu, Sicut Hodie Verbum Caro factum es;
Ita Carneum, fiat Saxeum Cor noſtrum. Bern.

CARROLS, FOR Chriſtmas-day.

ALL this Night, ſhrill *Chauntecleere*
(*Dayes-proclaiming Trumpeter*)
Claps his wings, and lowdly Cryes,
(*Mortals, Mortals*), *wake and riſe.*
See a wonder,
Heaven is under.
From the *Earth*, is riſen a *Sunne*,
Shines all *Night*, though *Day* be done.

Wake (oh *Earth*), wake (*everything*)!
Wake, and heare the *joy*, I bring.
Wake, and *joy*, for, *all* this *Night*,
Heaven, and every twinckling *Light*,
All amazing,
Still ſtand gazing.
Angels, *Powers*, and *all* that *bee*,
Wake; and *joy*, this *Sunne* to ſee.

Haile, oh *Sunne!* oh bleſſed *Light*
Sent into this *World*, by *Night*;
Let thy *Rayes* and heavenly *Powers*,
Shine, in theſe darke *Soules* of *Ours.*
For moſt duly,
Thou art truly,
God, and Man, we doe confeſſe;
Haile, *Oh Sunne of Righteouſneſſe!*

An

An other.

HArke: heare you not a *cheereſull* Noyſe,
That makes *Heavens-Vault*, ring ſhrill with *joyes*?
See; where (like *Starres*) bright *Angels* flye,
And thouſand heavenly *Echo's* cry.
So *lowd* they chaunt, that downe to *Earth*,
Innocent *Children* heare their *Mirth*.
And ſing with *them*, *what*, none can ſay,
For joy their *Prince* is *borne*, this *Day*:
Their *Prince*, their *God*, (like one of *Thoſe*)
Is made a *Child*, and wrapt in *Clothes*.
All this is in *Times fulneſſe* done:
Wee, have a *Saviour*, *God*, a *Sonne*.
Heaven, *Earth*; *Babes*, *Shepheards*, Angels ſing:
Oh! *never* vvas *ſuch Carrolling*.
Harke; how they *all* ſing at His *Birth*,
Glory to God, and *Peace on Earth*.
Vp then (my *Soule*) thy *part* deſire
And ſing (though but a *Baſe*) in this ſweet *Quire*.

An other.

MY *Soule*; why art thou thus deject?
And why art thou diſturbd in *Me*?
Truſt thou in *God*; *his* ayde expect:
Who is the *onely helpe* for *Thee*;
And doth thy *Sighes*, and *Sorrowes* See.

Oh! that *Hee* once, the *Heavens* would reave,
And ſo come *downe*. For, *Prophets* tell,
Behold a Virgin ſhall conceave,
A *Sonne*, fore-nam'd *Emmanuel*,
Who ſhall *deſcend*, *with us* to dwell.

And *ſee*: that *Heavenly Newes* comes downe;
That joy, to *all* Men ſhall afford:
This Day is borne, in Davids Towne,
A *Saviour*, which is *Chriſt* the *Lord*,
According to his *holy Word*.

This is the *Day*, the *Lord* hath made:
Let us *rejoyce* therein with *Mirth*.
And be not thou (my *Soule*) ſo ſad:
But, ſince thy *God* is *borne* on *Earth*;
Sing Hallelujah, at *His Birth*.

FINIS.

TRIANGVLVS
IN
FESTO SANCTORVM EPIPHANIORVM, DOMINI NOSTRI *IESV CHRISTI.*

Matth. 2. *verſe* 10.

Videntes autem Stellam gaviſi ſunt, Gaudio magno Valde.

But, *when they ſaw the Starre, they rejoyced with exceeding great Joy.*

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* God, *my* Saviour, *and* Redeemer.

THIS is *Twelfe-day*. And, wee know, *why* wee call it *ſo*. Becauſe, (like *Matthias*, among the *Apoſtles*) *this*, among the *dayes* of *Chriſtmas*, is the *laſt* of the *Twelve*, that waites on *Chriſt*, and his *Nativity*. But, more *anciently*, (and *moſt properly*) it was called the *Epiphany*. Of *which Terme*, [that wee may not be *ſo ignorant*, as our *great-grand-Fathers* ſeeme to have beene, who (as the Legend ſayes) called it the *Tiffany*: Or, as the *Prieſt*; that when he bad it *Holy-day*, ſaid hee knew not whether it were a *Hee-Saint*, or a *Shee-Saint*] we muſt know, it ſignifies [a] *Apparition*: or, *Manifeſtation* from above: For (*Epi*) is *Super*, and (*Phania*) is *Apparitio*.

By *three Apparitions* our Saviour was manifeſted *this day*. The *firſt*, is this * *Epiphania*: the Manifeſtation, (*de ſuper*) from above. The *ſecond*, was the *Theophania*, the Manifeſtation *à Deo*, in *Trinity* [b] when all the *three Perſons* appeared. The *Father*, in a *Voyce*: the *Sonne*,

[a] *Iſidor. origi. lib. 6. cap. 18.*

* *Caſaub. Exercit. 2. N. 35.* ἡ ἐπιφάνια, *impoſitum, in* Neutro *genere, non in* Fœminino; ἡ ἐπιφάνεια, *imponia.*

[b] *Matth. 3. 16.*

Sonne, in the *Fleſh*; and the *holy Ghoſt* in the ſhape of a *Dove*, at his *Baptiſme*. And, the *third*, was the *Bethphania*, in *Domo* (ſo *Beth* ſignifies), When, at a *Marriage*, hee turned *Water* into *Wine*, in a *Houſe*: a *full yeere*, *after* his *Baptiſme*. *Epiphania*, was from the *Heavens*: *Theophania*, from *above the Heavens*: and *Bethphania*, on the *Earth*: to ſhew, though he was borne a *Man*; yet, hee was *God* of all; and, had power on *Earth*, in *Heaven*, and *above* all *Heauens*. He was prooved to bee God (*this day*) by this *Trinity* of *Teſtimonies*, the *full*, of what *can be required*, by *Law*, to witneſſe any *Truth*. For, ſo ſayes both *Law* and *Goſpell*: *in Ore duorum, aut trium, Teſtium ſtet omne Verbum*. All which, happning (*diverſo tempore, vno eodemque die*) at *divers Times*; but, *ſtill* upon the *ſame day*, make *one ſacred Solemnity* (ſaid *Chryſologus*, above a thouſand yeare agoe: though the *Feaſt*, be much *more* ancient).

Iohn 2. 8.

Deut. 19. 15. *Mat.* 18. 16.

Ser. 157.

Origen.

To *theſe*, ſome adde (*Phagiphania*), the Manifeſtation in *Buccâ*, (or, by *eating*); when, hee *fed five thouſand* with ſo ſmall meanes. But *this*, is *doubted*, not to have beene done on the *ſame day*, with the reſt; and therefore is not *generally* taken in.

Baron. anno Chriſt. 1. *N.* 36.

This *Feaſt* was (anciently) ſo *reverenced*, that *Iulian the Apoſtata*, (though he ſacrificed to *Devils*) would be *preſent*, at the *Solemnity*. And ſo, would the *Emperour Valens* (though *He*, bare as little reſpect to *Chriſtianity*, as He). If *theſe*, (who were *more* then *halfe-heathens*) had *this devotion* to obſerve it; It becomes *us* that profeſſe *full Chriſtians*, not to *neglect* it: leſt, as *they* ſeemed *Chriſtians* in *doing* it; *wee* ſeeme *Heathens*, in *deſpiſing* it.

Wee will therefore take it into *conſideration*: that we may know, *what* we goe about. Leſt the *Devotion* that is Daughter of *Ignorance*, prove diſpleaſing to God. *Firſt* (then) we muſt know, that though the *Feaſt* bee, of *all* the *three Manifeſtations*: yet, the *Epiphany* hath carried away the *name*, both from the *Theophanie*, and the *Bethphanie* (anciently): and, *that*, on *good reaſon*. It was the *firſt* of them; and claimes the *precedence* in *Time*. For, it was done, in his *Infancy*; within *Twelve* dayes *after* his *Nativity*. And therefore, *fit* it ſhould accompany *thoſe Feaſts*, that waite upon his *Birth*. Yet, it excludes *not* the other *Two*; ſeeing wee *touch on* all the *three*, this day. The *Epiphany*, was by a *Starre*, (*de ſuper*), from the *Heavens*. Therefore, wee looke *up*, to take note, and *obſerve* it, *to day*. The *Theophany*, was a *Deo*, (from the *Trinity*); therefore we *worſhip* him as *God* (in *Vnity*, with the *Trinity*) to *day*. The *Bethphany*, was on *Earth*, (in *Domo*) at a *Marriage-Feaſt*, in a *Houſe*; therefore, *Wee* (on *Earth*) keepe a *Feaſt* in our *Houſes*, to day. *Beſides*, the *Epiphany*, containes *both* the *other*, in it ſelfe. For *firſt*, the *Starre* manifeſted him (*de ſuper*) from the *Heavens*. *That's*, the *Epiphany*: *Secondly*, it manifeſted him from *God* (in *Trinity*): for *hee* ſent the *Starre*. *There's*, the *Theophany*. And *laſtly*; It manifeſted him on *Earth* (in *Domo*): for, it came, and *ſtood right*-over the *Houſe*: *There's*, the

1.

2.

1.

2.

Bethphany.

Bethphany: Therefore, on this *remarkable Manifeſtation* (of the *Epiphanie*) wee *pitch*, this *day*. And, to *that* purpoſe, have choſen *theſe words*.

Videntes autem Stellam, gaviſi ſunt Gaudio magno, valde.	But, *When they ſaw the Starre, they rejoyced, with exceeding great Ioy.*

AS *Chriſt* was made knowne, by *three* Manifeſtations (this *day*): ſo, is *this Text*, made manifeſt, by *three words*, in it. And, *they* are, *Videntes*, *Stella*, and *Gaudium*: which are the *heart* of it: and make a *TRIANGLE*; to fill *this Day*, in the *three Parts* of it. Firſt, the *Day* (for the *Matter*) it is the *Apparition* (or Manifeſtation) of our *Saviour*. Secondly, for the *Manner*; it is (*de ſuper*) from *above*. Thirdly, for the *Effect*, it is a *Feaſt*, which wee keepe (this *day*) for the *ſame cauſe*. Now *firſt*; (to fit the Manifeſtation), *here* are, *Videntes*; *ſome* to *behold* it. *Secondly*, To anſwer (*de ſuper*) from *above*; *heere* is (*Stella*) a *Starre*, in *that* place, to *ſhew* it. And *thirdly*; to make *good* the *Feaſt*; *heere* is (*Gaudium*) *Ioy* to Crowne it: without *which*, a *Feaſt*, is *nothing*: So, this *Triangle*, (the *Perſons*, the *Starre*, and the *Ioy*;) ſhall *fill* this day; and, bee the *three parts*, of *this* my *Meditation*.

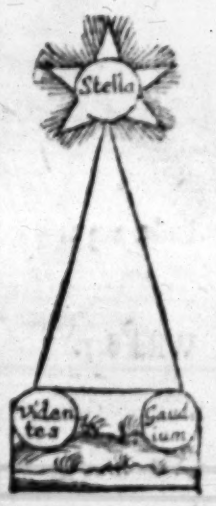
If I ſhould aske, *where* I ſhould *begin*? I ſuppoſe, *ſome* would point at that *next hand*, (*Videntes*); and ſay, ſince it is *Chriſtmas*, let's heare the *Tale* of the *three Wiſe-men*; (the *three Kings* of *Colen*) to paſſe away the *time*, withall. But, (ſince S^t. *Paul* ſayes: *Shunne old Wives fables*) *others* may ſay (with *David*), *Ioy commeth in the morning*: therefore, *begin* at *Gaudium*: ſing, *Exaltabo*: Lets have a *fit of Mirth*, this morning: a *Carroll*, at *Twelfe-tide*, beſt fits a *Feaſt*. But, till we get a *true Cauſe*, (both for our *Feaſting* and *merriment*) wee may feare leſt *ſome Wiſe-man* ſay, (as once, a *Wiſe-man*, did); *I ſaid to Laughter, thou art Madneſſe, and to Mirth, what doeſt thou?*

1 *Tim.* 4. 7.

Pſal. 30. 5.

Eccleſ. 2. 2.

Wee will *begin* (therefore) at the *Epiphany*: the *Manifeſtation* from *Above*: (at *Stella*), the *ſubordinate cauſe*, that both brought *theſe Perſons* together, and made them (thus) *Rejoyce*. For, there had beene, neither *Videntes*, nor *Gaudium*, (in *this Text*) but *for Stella*. And, we *may begin* (there) by good *order*. For, *Stella* ſtands *higheſt*; it ſhines, from *Heaven*; and (heere) in the *Text*, it is *in Medio*: the moſt *eminent* place. It is the *Top* of this *Triangle*, the very *Cone* of this *Pyramis*; whence, it ſends downe *Lines*; on *one ſide*, to *Videntes*, (cauſing them, to *Come*); and, *on the other*, to *Gaudium*, (cauſing *that*, to ariſe): ſo that, they *both* meete in *it*; and, make a *Triangle*, (or, the forme of an *Heart*, turned *upward*). *Surſum Corda*; lift up your *Hearts* (then), and let us view, what (this *day*) appeared (*de ſuper*) from *above*.



STELLA.

TO enquire of the *Fathers*, and latter *Doctors* of the *Church*, *what it* was that *ſhone* ſo bright *over-head*, were but *labour loſt*. For, *they* ſeeme to bee *dazeled* with *gazing* at It; and (like Men, *planet-ſtrucken*) conclude, they *know* not, what; as ſhall appeare, by a particular *Diſcourſe*, we have reſerved, for the *end*: that it hinder us not (*now*) in our firſt way.

We will aske therefore the *Wiſe-men* themſelves, (*theſe* (*heere*) in the *Text*; *Videntes*:) that *ſaw* it, with their *eies*. And, if wee will *looke at it* (as *they* did) more to increaſe our *Faith*, then to ſatisfie our *Curioſitie*, wee ſhall finde, (*ad manum eſt, quod ſat eſt*) *enough*, in this *Chapter*, to *Content* us; and leave the exact *Particulars* to *him*, that *made* it, and *onely knowes* (indeede) what it was. For *Hee can call all the Starres* by their *names*; Which, *no man* ever (yet) *could* doe. We obſerve (then) from this *preſent Chapter*; Firſt,

Pſal. 146.

1. *Quid*: *What* It was? *Lumen*. It was a *Light*.
2. *Quale*: *What Light*; They call it, *Stella*, a *Star*.
3. *Cujus*; *Whoſe*: They ſay, *Ejus*; *Chriſts Star*.
4. *Vbi*. *Where*; They ſay, in *Oriente*; in the *Eaſt*.
5. *Motus*, What was the *Propertie*. *Præcedebat* (ſaies Saint *Matthew*:) It was no *fixed Starre*, it *Mooved*, and *went before* them.

Math. 2. cap.

THeſe (as I may call them,) are the *five Beames*, that *make up* this *Starre*; by whoſe *Raies* wee may have our *knowledge* inlightned. Wee will marke (therefore) what *every* of them will *point* out unto us.

1. *Quid.*

BY the very *glimpſe* of the *firſt Beame*, wee may perceive, it was a *Light*. The *name*, ſhewes it. *Aſter* (ſo called, *à Tes aſtrates*) from *Shining*; as *Light* doth. So (wee ſee) *God* revealed *Chriſt* (firſt) to the *Gentiles*, by a *Light*. Why? becauſe *Simeon* ſaid, *Hee ſhould bee a light to the Gentiles?* yes; therfore: if for no *other* cauſe. But herein, marke the *orderly* proceeding of our *Wiſe-God*, (*Qui diſponit omnia ſuaviter*,) how ſweetly he brings things to paſſe. When he was to make the *World* for *Man*, the *firſt object*, hee made for him, was *Light*; by which, all *other objects* are viſible. And, *this* he did (*per Verbum*,) by his *Word*: which, is a *Light inviſible*. *Proportionably*, hee made the *Body* of *Man*, who (with his *Corporeall eyes*) was capable of the *Light*, and *all* that was to bee *ſeene*, by it. And *this*, was (the *Lux creata*) *Viſible Light*: But, *he*, that made it, is (*Lux Increata*) Inviſible *Light*; which

Luke 2. 32.

Wiſd. 8. 1.

which no man *can ſee. Hee,* is *no object* for *bodily eyes.* That *Man* might (therefore) receive *Perfection,* hee breathed into *him* (alſo) an *immortall Soule*; whereby, he was capable of (*Lux, Verbum*) that *Inviſible light,* (the *word*) that made the *World*; and, with unſpeakeable *joy* to converſe (in a *friendly* manner) with his *God,* that made him. But, (*miſerere! miſerere!*) this laſted not *long.* For ſeeking to *ſee more,* then hee ſhould; hee *loſt* the *Light,* he *had:* and, forſaking the *Light of Truth, he inherited a Lie*; and ſo, brought *in* the *Power of darkeneſſe* (an other *Chaos*) into his *Soule:* which, when *God* ſaw; he did (as at firſt,) *ſeparate the Light* from the *darkeneſſe: Hee withdrew* from converſing with *him*; and left him, to *himſelfe.* So *now* he had no *Light,* to his eyes; but the *naturall Light*: nor, no *Light* to his *Soule*; but the *Light of Nature.* And, *that* burnes ſo *dim,* that *naturall men* (ſtill) *walke in darkeneſſe,* and, *Love darkeneſſe* (for it is of their *owne making*;) and therefore (without *Mercie*) *utter darkeneſſe ſhall bee their eternall habitation.* But, doe I talke of *Light,* and bring you into *darkeneſſe?* it is but (with a *Shadow*) to *ſet-off* the *Light*: (as *David*) when he would deſcribe *Gods glory ſetts, Darkeneſſe under his feete.* For, to *none* (indeede) doth *Light* ſhewe ſo *comfortably,* as to *them,* that ſit *in darkeneſſe.* Which was the *caſe* of the *Gentiles* (heere;) and (indeede) the *caſe of us all,* as wee are by *Nature.* But, *how* ſhall we *helpe* it? knocke (*never ſo hard*) on our *flinty hearts,* not a *Sparke* can riſe; It muſt be (*de ſuper*;) an *Epiphanie,* from *above,* muſt doe it. He, that ſaid, *Fiat Lux* (firſt) muſt ſpeake it *againe* from heaven, or it will *never be.* And (God bee thanked!) hee hath *done* it. The *Soul's Light* is reſtored againe: and *that,* in a *Clearer,* and *better* manner, then *ever.* The firſt glimpſe whereof, appeared to *Adams* darke *Soule*: (and *that* was, *Per Verbum* (too) by his *Word*; *viz. Semen Mulieris conteret caput Serpentis: that* is as *much,* as *Fiat Lux*; Let the *Light* be *made:*) made *what?* why, *Semen Mulieris.* Hee was *factus ex Muliere* (ſaies S^t. *Paul*) *made of a Woman.* Now, *Lux increata,* muſt be *Creata: that inviſible Light,* (which made *All things*) ſhall now, *it ſelfe* bee *made.* The matter, is much *amended.* For, whereas the *Eternall-word,* (that *Light of Truth,* which we *loſt*) was (before) *Viſible,* onely to the *Soule*; he ſhall (now) be *Viſible* to the *Eie alſo*, and ſhall bee made a *Bodie* and a *Soule*; that Mans *Body* and *Soule* (both) may make *him,* their *object. Such* an *Object,* as ſhall bee *palpable* (now) as well, as *Viſible*; *fleſh,* of our *fleſh.* Made *man*; and *ſuch* a *Man,* as ſhall, not onely *Lighten every man that comes into this World*; and *ſo, reſtore* us; but alſo, (to *Revenge* us) *Conteret caput Serpentis*, hee ſhall tread in peeces that Subtile *head,* that deviſed to bring this *darkeneſſe* on Vs. *This,* was a moſt *comfortable* Light; and, did *Adam* more *good* (in the *caſe* hee was) then the *cleareſt day,* he ever beheld. This *Beame* came to *Adam,* from the *father of Lights*; (as the *firſt Light,* came from *him*) *per Verbum*; hee *ſpake* it, and it was *his Word.* Now, when a man takes *Light,* by a *Word,* if it be not

2. Tim. 6. 16.

Ieremi. 16. 19.

Gen. 1. 4.

Iohn 3. 19.

Mat. 8. 12.

Pſal. 18. 9.

Iohn 1.

Iohn 1. 9.

Gen. 3. 15.

Gal. 4. 4.

ſeconded, (ſuch is our dulneſſe!) wee *looſe* it like *Lightening*; which is (almoſt) as ſoone gone, as perceived. Therefore, when *this Light* ſhone in darkeneſſe, and our darkeneſſe (though it *apprehended*,) yet,
Iohn 1.5. it *comprehended it not*; (For, *few*, of *Adams poſteritie*, *knew* what *Semen mulieris* meant:) God was pleaſed, in the *Second World* (after the *Flood*) to *open heaven*, once againe; and, by a *new Beame*, to powre freſh *oyle*, into the *Lampe* of *Abrahams Faith*; and *ſettle* this Light in
Gen.22.18. *Semine ejus*, in *his ſeede*. *Before*, it was (like the firſt *created Light*) *univerſall*; (*any* Woman, of *any* Nation, might bee his *Mother*:) but (*heere*) it is *ſetled*, in its *Orbe*. *Shee* muſt bee an *Hebrew* of the *Seede of Abraham*. And *this Light*, God gave *againe* (*per Verbum*,) by his *Promiſe*, and faithfull *Word*: yet, it was *not ſo* put under the *Buſhell* of *Abrahams* family, that the *Hebrewes* (*onely*) ſhould receive the *comfort*; but, it was added *there*; [*in Semine tuo benedicentur Omnes Gentes*] the *Gentiles*, as well, as the *Iewes*, were to bee *inlightened*. So, the *whole World* is *taken-in*, againe: (For, there are, but *Iewes* and
Eſay 6.1,2,3. *Gentiles*:) *Sed ordine quiſque ſuo*; *all*, in good *order*. Firſt; *Gloria ejus in Te videbitur*, ſaies *Eſay*. When the *Iewes* were ſerved; *tunc ambulabunt Gentes in Lumine tuo*: *then*, ſhall the *Gentiles* walke in this *Light*. And *that*, was fulfilled, *this day*. *Thus*, went the *Word*, in the *Promiſes*; while hee was (yet) onely viſible in the *Soule*: And *thus*, went the *Performance*; when hee came to bee *viſible*, to the *Eie*. For, on *Chriſtmas-day*, he was made *viſible* (firſt) to the *Iewes*; by a great viſible *Light*: the *glorie of God* ſhone about the *Shepheards*. And *ſecondly*, *this day*, to the *Gentiles*; by a *Viſible Light* alſo: which conducted the *Wiſe-men*. So, we ſee, what orderly *proportion* God kept. As he made the *Viſible Light*, for the *eye*, by his *word*. So, hee *reſtored* the *inviſible Light* to the *Soule*, by his *Promiſe*, (which is his *Word*) And, when this *inviſible* and *un-created Light*, came to bee *Created*, and made *viſible* (according to his Word) hee *declared* the comming thereof into this *World*, by the *viſible Light*, which he had *created* by the *word*. Yet, in a *proportionable* manner. In a *greater* Light, to the *Iewes*; and, in a *leſſe*, to the *Gentiles*. To ſhew; that, as [*gloria ejus in Te videbitur*] hee was, the *Glorie of his People Iſrael*: ſo [*ambulabunt Gentes in Lumine*] Hee was, alſo, a *Light* to *lighten the Gentiles*.

2. *Quale.*

BY the *Second Beame*, wee may ſee what *kind of Light*, this was: [*Vidimus Stellam*] We have ſeene *a Starre*; ſay they. And, as it *ſeemed* to *them*; and, as *they* called it: ſo, will *wee*. But *why*, a *Star*? The *Epiphanie* had bin more *glorious* and *terrible*, to have bin in the *Sunne*, or the *Moone*; and *ſo*, the *whole World* might have knowne it in 24. *houres*, at fartheſt. But *Chriſt* came (now) more to ſhew his *humilitie*; then, his *glorie*. Therefore, hee would appeare, but to *a few*,

few, at once. And *that*, by a *Starre*; (*one*, of the *leaſt Lights.*) Hee that *made all the Starres*, hath but *one*, to waite on his *Nativitie*. Hee, that was *God* (the *Sunne* of *Righteouſneſſe*) pleaſed ſo to *empty himſelfe*, as to appeare a *Child*, in a *Cratch*. Therefore, not by the *Sunne*, but by a meaner *Starre*, he would be *declared* from heaven. But (that he might not *looſe too-much*, by his *Humilitie*)

Secondly, a *Starre* to vindicate his *Glory*. For though it was but one *Star*; yet, it was *a Star*. It was, no *Meteor:* no *fire-drake*; no *Ignis volans:* no *Will*, with the *Wiſpe*: (Things, which wiſe-men (ſuch as *theſe* were) know to be *Exuberancies* of *Nature:*) but, it ſeemed, to thē, a *Starre*. The *Stars*, are the Inhabitants of *heaven*. And, for *one* of them, to Wait on a *Child*, on *Earth*, was *admirable*. So; as he had a *Cratch*, for his *Cradle*, (to ſhew his *humility*;) he had a *Star*, for his *Attendant*, (to ſhew, *his Glory*.)

(*Thirdly*,) a *Starre*; for *their* ſakes, that *Saw* it. They were *Gentiles:* and the *Starres*, were their *beſt Bookes*. The *Word* was not (yet) permitted to them. They ſought for *God*, in his *Workes*. And, of *all his Workes* (ſaies *David*) *The heavens declare the glory of God. There*, among the *Starres*, they read *deſtines*; caſt *Nativites*; fore-told *Events*, and Prognoſticated *Seaſons:* therefore he (here) in the *Booke* of their *owne learning*, was pleaſed to *manifeſt* himſelfe to *them*; among the *Starres*. And yet, but by *one Starre*, no *Aſteriſme*; that they might *know*, his *Birth*, and the *Manifeſtation* of it (both) were *Supernaturall*. For, [a] *Aſtrologers* never *calculate* by *one Starre*; but, by *many Aſpects*, *Conſtellations*, *Conjunctions*, and *Oppoſitions* in the *Aſcendent*, *&c.* Which (*here*) they found *not*. Yet, *this* was *ſufficient*. For, though the *Iewes*, (who ever ſate in the *Light*, and had *ſome knowledge* of *Chriſt*, by their *Oracles*) had him revealed by a *great Light*, and (what was *uſuall* to them) a *Speaking-Angel:* Yet, theſe *Gentiles*, (who ſate in *darkeneſſe*, and were *Strangers* to ſuch *vocall viſions*) would have bin confounded with ſuch a *dazeling Apparition*. Therefore Hee ſhewes *them*, what *they* were beſt acquainted *with*; a *Signe*, from heaven: which, was but *a Starre*; yet, a *Light*, bigge enough, to *beginne* with. For, *they* needed not ſo *great* a *Guide*, as a *Pillar*; which (being to *leade* the *whole Nation* of the *Iewes*,) was a *Cloud*, by day; and a *Fire* by night; to bee ſeene, over *all the Campe:* ſince *they*, were a *ſmaller number:* neither had *they*, ſo *devious* a Iourney, nor ſo *long a time*, to travell in. So, the *Heavens declared the glory of our God*, to the *Iewes*; by an *Angell* (wherewith, *they* are inhabited:) to the *Gentiles*; by a *Starre* (wherewith, they are adorned.)

Fourthly, a *Starre*; to keepe *proportion*, with the *Propheſies*. For, when *Chriſt* was (*firſt* of all) *Promiſed* to *Adam*; hee was called (*Semen*) the *Seede of the Woman*. And, when the *Promiſe* was *iterated* to *Abraham*; he was *againe* called, by the name of *Seede*; and God ſaid, *he would make his Seede, as the Starres*; which are (as it were) the *Shining Seede-Pearle* of heaven. After *which*, when *Balaam* (who was the firſt, that ever *divulged* it to the *Gentiles*) came to ſpeake of *this*

[a] *Toſtat. Sup. Math cap. 2. q. 18.*

Exod. 13. 21.

Pſal. 19. 1.

Gen. 3. 15.

Gen. 22. 18

Seede, which should come of *Iacob*, (*Abrahams Grand-child*) he called
Num. 27. 14. it a *Starre* [*Orietur Stella in Iacob*, saith he,] There shall rise a *Starre* in *Iacob*.

Lastly, a *Starre* it was; That Hee might have a *Messenger*, to goe *before* his face in *heaven*; as he had *one*, to goe *before his face*, in *Earth*. This was a kinde *heavenly Iohn Baptist* (for the *time*.) *Iohn* was *Lucerna*; and *This*, was *Lumen*: Hee, was a *Light*; and *This*, was a *Starre*: *Iohn*, pointed him out with his *finger*; and *This*, with his *Beames*: *Iohn*, went before him, to *Prepare the way*; and *This*, *led the way* to him: *Iohn*, was (*Vox Clamantis*,) the *Voyce* of a *Crier*, to *Proclaime*
Ser. 3. in Epiph. him to the *Iewes*; and *This*, (as Saint *Austin* calles it) [*Magnifica Lingua Caeli*] the *Magnificent Tongue of heaven* to declare him to the *Gentiles*.

3. *Cujus*

BVt, did *they understand* it? By the *third Beame*, we shall see, they *did*: [*Vidimus Stellam Ejus* (say *they*)] They *knew* it, to be *His*. But *how?* there is much *a-doe*, to answer *that Question* (as wee shall see in our *Appendix*.) But, if you will admit, what (all most) *all* the ancient *Fathers* generally doe, (saies *Maldonat*;) That, *these* had the *Prophecie* [a] *of Balaam* (who was a *Gentile*, himselfe; and their Countryman;) we may soone collect, *how they knew it* to be *his Star*,
Sup. Math. c. 1. a Ambros l. 2. in Luc. & Chrisb. hom. 26. in Epiph. Tom. 2. & Tostat. Sup. Math. q. 7. without beating *much* about the *Bush*. *Balaam* had told the *Gentiles*, (*Num.* 24. ver. 17.) *Orietur Stella ex Iacob*; there should rise a *Star*, *out of Iacob*: & *Consurget Virga in Israel*; And together *with It*, should rise a *Rod*, or (as others translate (*Sceptrum*) a *Scepter* from *Israel*.) On *this*, *they* might (thus) *Paraphrase*. When *such* a *New Starre* shall rise, that shall have relation to *Iacob*, they, who will *rise* to *follow* it, shall *see* it *settle there*; and *then also* shall *rise* with it, out of *Israel*, that *Scepter* (which is (yet) but a *Rod*) a *Branch*; a tender *Child*; who is *borne a King*, to *Rule Gods People*. That the *Iewes* had looked, many Ages, for a *Messiah* (a *great* and *powerfull King*) to be borne among them; was not *unknowne* to *their Neighbours* (the *Gentiles*:) but, *they* were (*Both*) ignorant of the *Time*. Now, when *these wise-men* saw this *Starre*, and *considered* it; *they* soone perceived, it was *Supernaturall*. No *Astronomers* had *ever seene* the *like*. For It had no *Respect*, to the *other Starres*; nor *Aspect*, with them. It shone, as well by *day*, as *Night*: It was *not* in the *Orbe*; but in the *Aire*; It mooued *not*, *like* the *other Starres*. For, in *their diurnall Motion*, they goe *too-fast* for any man to *follow*; and in *their proper*,
a Theo. Fregius Lib. 12. fol. 257. *too slow*: (for [a] so, they scarce move *a degree* in 100. yeeres:) And, in their *Motus Trepidationis*; *lesse*:) but *This*, went (like a *Travailer*) *by* the way. Having wondred, *a-while*, what it should portend; at last, they see it take the *high-way* to *Iudea*: then get *they* to their *Bookes*; and examine (by *Balaam*) if *This* bee not *the Starre*, that should *rise* out of *Iacob*, when *He* (that should raise the *Scepter* in *Israel*) should

be

be *borne*. And, they finde, the *Time* is come. For, when ſhould a *Scepter* riſe, but when It is *falne?* The *Scepter* of *Iſrael* was falne to the Ground, at *this Time:* There was *none*, of the *Kingly Race*, to *hold It*, in his hand. *Herod* (the *Edomite*) had ſet his *feete* on the *Iewiſh Royaltie*; and, ſtretched a forraine Roman Scepter over Gods peculiar: Now (if ever) was a time for the *Scepter* to *Riſe* in *Iſrael*, and a *Rod* as (*Balaam* addes) to deſtroy theſe *Children of Sheth.* Numb. 24.17.

But, admit a *Starre*, and a *Scepter* be Riſen in *Iſrael*; and, that a *King be borne* to the *Iewes*; what is *that*, to the *Gentiles?* Yes. The *wiſe Gentile* (by the Light of *Nature*) knewe, as well, as the *Iew*, that there was a *God*; and, a *Heaven* alſo: but, how to *Serve* this *God*; and, *how* to *get* into *this Heaven*, was all the queſtion. The *Place*, is very *high* above us; and, the longeſt *ladder* of the *beſt* mans *Merit* in the World, cannot reach it. Mary; if we could get *Heaven* and *Earth*, to *meete*; there might be *hope*, to ſtep in. Let *them* touch (once) in any *Place* (in what *Region*, *whereſoever*) that we may ſee a *Starre below* (though in *Iacob*;) and, let there grow-up but *a Rod* (or, *Branch*) with ſuch a *Bud* on the Toppe (though in *Iſrael*;) and, it may (in time) ſhoote ſo *high*, that we may *Climbe* into *Heaven*, by It. For, *all the Earth* is the Lords, as well as *Iudea*; and having *one Lord*, the *Tenants* (*Gentiles*, aſwell as the *Iewes*) may *enter Common*. Now *heere* they ſee a *Starre*; and, *a Rod* riſes, with It. A *Starre*, in *heaven*, that hath his *Roote*, in *Iacob:* a *Rod* (or *Branch*) in *Iſrael*, that beares a *Star*, in heaven. So, *heaven* and *Earth* are *met*, to make a *Sceptred*-King, of *Both*. For, ſuch a *like* Thing, as a *Rod* (with a *Starre*, or *Flower*, on the Toppe) is a *Kings Scepter*. And, for *That*, on the Toppe of it; you may call it *either*, a *Starre* or a *Flower*. For, *Chriſt*, is *both:* (the *Starre* of *Iacob*, and the *Flower* of the *Roote of Ieſſe*) to *whom*, *Eſay* ſaies expreſly, The *Gentiles* ſhall *ſeeke*; therefore, *Theſe* did *well*, to looke *after him*. The Prophet *Zachary* calles him *Oriens:* and, it is *as proper*, for a *Flower*, (*Oriri*) to *Riſe*; as, a *Starre*. Beſides, He was *Flos Campi*; not, *Horti:* Noe *Garden-flower*; but, a *Flower* of the *Field*. And, *Field-Flowers* (like *Starres*) come of *themſelves:* "they "are neither *ſowne*, nor *planted* by Man. They, are the *Starres* of the *Earth:* as, the *Starres*, are the *Flowers* of *heaven*. And, *He*, was *ſuch* a *Starre*, that he was a *Flower* on *Earth*; and *ſuch* a *Flower*, that hee was a *Starre* in *heaven*. *Semen Mulieris*; the *Seede* of the *Woman* (this *Roote*, in *Earth:*) *Filius Dei*, the *Sonne of God* (this *Flower* in *heaven*.) *Caro Matris*; *fleſh* of his *Mother: that's*, his *Branch*, or *Rod*. *Verbum Patris*; the *Word* of his *Father*; *that's*, his *Starre* on the Toppe. A *Scepter* in *Iſrael*, that touches *Heaven* and *Earth*; and ſo *Rules* Both. Esay 11. 1. Esay 11.10. Zach. 6.12. Cant. 2.1. Rom. 10. 1.

Now, *ſuch a Scepter* might ſignifie unto them, as well, a *God*, as a *King*. For, the ancient *Egyptians* (whoſe *Learning*, no doubt, theſe *Wiſe-men* knew) ſignified *God*, by *a Rod, with a Starre*, (or *Eie*) *on the Toppe:* (*Eies*, are oft compared to *Starres*; as *Starres* to *Eies*)

expreſſing, in the *Eie*, his *Providence*, to fore-ſee; and, in the *Rod*, his *Power*, to *Correct*. *Providence*, and *Execution*, make the *beſt Government*. *Such* a *Scepter*, is *fitt* for a *King*: ſince *God*, who putts it in *their* hands, is *ſuch a King*, as Rules with *ſuch* a *Scepter*. "And, *ſuch* a *Scep-* "*ter* was (now) *riſen* in *Iſrael*, as was a *Rod*, with an *Eie* on the *Top*. A *Man*, riſing up from *Earth* (like a *Branch*:) & *God*, looking-downe from *heaven* (like a *Starre*.) It was *time* now, and *beſt* for them, to looke after *Such a King* (*where ever*, he was borne.) For if ever, the way into *heaven*, from *Earth*, bee to be found, it is *by him*, that is *King* of *both*; and *onely can* Tranſport from *one Kingdome*, to the *other*. Wherefore, at their Arrivall, they not onely acknowledge him, a *King*; *Vbi eſt Rex?* but, a *God* alſo. For, they ſay plainely (*Venimus Adorare*) *we are come* to *Adore*. And *this*, they knew, by the *Starre*. For, all the reaſon, they give for their *knowledge*, and their *Comming* (both) is, *For we have ſeene his Starre*.

But, to this their *Knowledge*, there went *more* then *meere Aſtrologie*.

[a] *Chryſoſt. hom. 6. in Math.*

[a] It is not the worke of *Aſtrologers*, by the *Starres*, to know *them*, that *are Borne*: But, (knowing, *who is borne*) by *them*, to gheſſe their *Fortune*. *A man can receive nothing* (ſaies [b] Saint *Iohn*) *unleſſe it bee given him*, (*de ſuper*) *from above*. All [*] *knowledge*, is from *above*, and *commeth-downe* (not from the mooving of the *Starres*, which are the *Lights*; but) *from the Father of Lights* (ſaies [c] Saint *Iames*) that *makes* them *moove*. By whoſe *eſpeciall* Grace it was, that *theſe Men* ſo layd things *together*, as to *underſtand* it. For, had they conſidered the *Starre* as *meere Heathens*; they would *thinke*, It had ſignified rather a *Man taken into Heaven*, then *Borne* on *Earth*; and *ſo* have ſought no *farther*. (For, *ſuch* were *Perſeus*, *Archas*, *Hercules*, *&c.* Who were conceived to bee made *Starres*.) But, when they perceived, that the Starre, was *Stella Ejus*, *his Star*; not *He*, the *Starre*; (that *it* Governed not *him*; but *hee* governed it:) that *It* wayted on *Them*; that they might come to *Him* here on *Earth*, they acknowledged, [d] *Vt quibus viandi par conditio eſt, par ſit neceſſitas Serviendi*: It was fit they ſhould *Serve him too*; as well, as their *fellow Traveller*: and *ſo*, they went *after* It. But, *Deo duce*: For, *Sine Deo* (ſaies [e] *Chryſologus*) *nunquam Chaldæus*, *&c. Without God*, the *Gentiles* would never have worſhipped *one God* on Earth by the *Leading* of one *Star*, that worſhipped (before) as *many Gods* in heaven, as there were *Starres* there. The *vnderſtanding* of the *Star*, as well as the *Starre it ſelfe*, was an *Epiphanie*: a *Revelation* from Above. And therefore S[t]. *Bernard* may well conclude this *Paragraph* of their *knowledge*; [f] *Qui eos adduxit, ipſe inſtruxit*; Even *hee himſelfe*, that brought them, was *hee himſelfe*, that *taught them*.

[b] *Iohn 3. 27.*

[*] *Scala Cœli.*

[c] *Iam. 1. 17.*

[d] *Chriſo. Ser. 156.*

[e] *Ser. 156.*

[f] *Ludolph. par. 1. cap. 11.*

4. *Vbi*

BVt, if in farther *curioſitie*, you would not onely know *How*, they knew the *Starre*, to bee *his*; but, *in what Poſition* it ſtood: and, in what *part of heaven* it firſt appeared; you may chance to be reſolved of

of *both together*, by the *fourth Beame:* and that is, the *Place of It*, in *Oriente*; [*Wee have ſeene it* (ſay they) *in the Eaſt.*] *Firſt*, (to remoove a *Blocke:*) If it was ſeene in the *Eaſt*; how can it bee ſaid to *Riſe out of Iacob*, which was *Weſt* to them, as *they dwelt?* Certainely, *where ever* It *appeared*, It *firſt aroſe* in *Iacob*. When *Balaam* ſaid, *Orietur Stella ex Iacob*, he meant (by *that Name*) *Chriſt* himſelfe; as well, as the *Starre*. So, [g] *Out of Egypt have I called my Sonne*, was meant of *Chriſt*, as well, as of the *Iſraelites*. *Chriſt*, *roſe* out of *Iacob*: and, when *he* roſe, *That* roſe too. *Whereſoever* the Starre *appeared*: *There*, it *roſe*, and had Its *firſt* originall. *There*, was the *Cauſe*, *where* ever the *Effect* was *Seene*. And *whence* It *came*, *Thither* it *returned*. From *Chriſt* it *Came*; and unto *Chriſt*, It *led* them.

[g] Hoſea 11. 1.

But, from the *Eaſt*, (the *Place*, when It *firſt appeared* to them) Wee obſerve: That, where *Darkeneſſe firſt aroſe*; *Light* alſo, firſt *appeared*. *Adam* (firſt) brought in *Spirituall Darkeneſſe* (as wee have noted) by for-ſaking *Truth*, (in the *Garden of Eden*) *Eaſtward:* and *Chriſt* hath now reſtored *Spirituall Light*, in cauſing this *Starre* to declare *himſelfe* (who is the *Truth*) by appearing in the *Eaſt*. 1.

And Secondly, well might this *Starre* declare him *there*. For, hee *himſelfe* is the *Eaſt*; [h] *Ecce Vir, Oriens Nomen ejus*, ſaies *Zacharie* of him. And [i] *Stella matutina*, is his *proper Name*. *He* is the Starre of the *Eaſt*; the *Morning Starre*. So that, when they ſay, [*Wee have ſeene his Starre in the Eaſt*] they declare *againe*, more plainely (in a *Spirituall* ſenſe) *how* they knew the *Starre*, to bee *his*. For, *Video*, may ſtand (*heere*) for *Intelligo:* and then, their *Saying* will amount to *thus much: Vidimus Stellam Ejus*, wee have *knowne* It, to be *his Starre*, (in *Oriente*) in *Chriſt himſelfe*; and, by the *Spirit of him*, that is (*Oriens*) the *Eaſt*. And ſo, (*Venimus*) Wee are *Come*, [k] (*ab Oriente, ad Orientem,*) from *Eaſt*, to *Eaſt*; by Chriſts *direction*, to Chriſt *himſelfe*. For, as [l] *One* ſaid well, *Qui ad Dominum veniunt, ab ipſo, & per ipſum veniunt*; *They*, that finde *Chriſt*, come to *him*, from *him*, and by *him*. And therefore, ſince *Orietur Stella*, is as *properly* ſaid of *Chriſt*; as of the *Starre:* and *Ecce Vir Oriens*, as *properly* ſaid of *him*; as of the *Eaſt*; *Vidimus Stellam in Oriente*, may *well* be interpreted, *wee have knowne Chriſt*, by *Chriſt himſelfe*. So, wee ſee, that like a right *Eaſterly-morning Starre*, hee expels *Darkeneſſe* (that's *Ignorance*) and ſends moſt comfortable *Influences* into *thoſe*, that looke *after* him. And *now*, through the *tender mercy of our God, the Day-ſpring from an high, hath viſited us: Oriens ex alto* [m] (ſaith *Zacharie*;) and, wee all know, where *Oriens* is; the *Day*, ſprings from the *Eaſt*. 2.

[h] Zach. 6. 12.
[i] Apoc. 2. 28.
[k] *Chryſol. Ser.* 156.
[l] *Remigius ſup. Math.*
[m] Luke 1. 78.

The *firſt viſible Light*, that was made by the *Word* (*Fiat Lux*) appeared in the *Eaſt*, and, [n] Moving from *Eaſt* to *Weſt*, made the *Evening* and the *Morning*, the *firſt day*; *before* the *Starres* were Created. And, the firſt *Spirituall Light* was alſo given in the *Eaſt* (in *Paradice*) by the *Word*; when *God promiſed this Seede of the Woman:* Which *Light* moved from *Adam*, (in the *Eaſt*) to *Abraham*, in the *Weſt*

[n] *Tho. Frigius. lib. 2. fol. 49.*

(and

(and ſo, *downewards*) before theſe *Particulars* (or, this *Starre*) appeared. *He* was a *Seede, before* he was a *Branch.* There was a *Morning*, before a *Noone.* Hee appeared (*Stella matutina*) a *Morning Starre, before* hee ſhewed himſelfe (*Sol Iuſtitiæ*) the *Sunne of Righteouſneſſe.* And this *Starre* was ſeene, through *him*; and *by It*, was *He* declared, where the *Sunne riſes*, (in *Oriente*) in the *Eaſt. Hee*, that was the *Light of his Fathers Countenance*, was borne in *Iacob*, and *firſt* lift-up his Countenance in the *Eaſt*; from whence, his *Beames* are ſpread to comfort us, in the *Weſt.* And, as hee was *Borne*, ſo hee *died*, in the *Eaſt. This Starre*, both *roſe*, and *Sett*, there. Where hee *died*, with his *Hands* ſtretch't from *North* to *South*, to *Embrace us*: and his *Face*, towards the *Weſt*, to dart the *Beames* of *Grace and Mercy* on us. Wherefore, as all thoſe *Gleames* of Light in his *Word*, (whereby wee *know* him, to be *God*) came to us *hither*, out of the *Eaſt*. "So (in "a *reverend acknowledgement*) in *all our Churches*, by an ancient "o *Cuſtome*, derived from the *Apoſtles times*, we turne our *Faces into* "*the Eaſt*, when wee *Adore*, and make our *Prayers* unto him. For "now, *after his Aſcention* (which is, his *Second Orietur ex Iacob*) he "remaines for *ever* in the *Eaſt*: he is alwaies in the *Aſcendent*; never *declining*: hee ſhall never *Set* againe. For, *of his Glorie*, there ſhall bee *no end.*

n *Adruc. Delphi. Terra Sancta. fol.* 178.

o *Magdeburg. Cent.* 2. *col.* 117.

5. *Motus.*

THe laſt *Beame* of this *Starre*, will ſhew the *Motion* of it: It was no fixed-Starre, but it *mooved*: *Præcedebat* (ſaith p S^t. *Mattthew.*) They went in *Proceſſion* to Chriſt; and the *Starre before* them. And every *Chriſtian*, that would *finde Chriſt*, muſt doe it, with a *Procedendo*: like the *Starre*; never ſtand *ſtill*, till hee come *thither.* Now, in the *Motion* of this Starre, We obſerve *Two* things. *Firſt*, *What* It mooved *in them*; and Secondly, *Whither* It made *Them moove.*

p Matth. 2. 9.

I. That, which it *mooved* in *Them*, was *Faith.* No ſooner did the *Starre ſtirre*, in the *Eaſt*; but, *this other Starre* of *faith*, aroſe in their *hearts*; (As a *calme* water *ſhewes* the *Starres*, as ſoone, as they *are up.*) They had the *Ppopheſie* of *Baalam*, long *before*; yet, it lay *by them*, (like a *dead-Letter*) till *this Starre aroſe.* But, when *this* began to *Preach* to them the Goſpel (*Iſidore Peluſiota* calles it, q *Evangeliſta divini partus*) It gave them *ſuch a Light*, that they *underſtood* the *Propheſie*; and, addreſt them to their *Iourney.* "So, the *dull Chriſtian* "ſitts often *fruitleſly plodding* on the Booke; (nay, *heares* the *Prophe-* "*ſies* often *preached*, to *no purpoſe*) till an *Evangeliſt within* r [*donec Lu-* "*cifer oriatur in Cordibus*] till *Chriſt* dwell in their *hearts by Faith*; and "*then*, they walke, as they *ſhould* doe. *Chriſt*, is the *Starre in Iacob*; "and *Faith*, is the *Starre in Oriente*, that riſes with *him. This*, is the "*true Epiphanie* indeede; when, by *Influence* from *above*, *Chriſt* is *re-*

q *Lib.* 1. *Epiſt.* 378.

r 2. Pet. 1. 19.

vealed,

"*vealed*, and ſhines in our *Soules*, by the *Starre of Faith.* [r] Faith, *is the* [r] Heb. 11. 1.
"*evidence of things not ſeene* (ſaith the *Apoſtle.*) And *ſo*, it may bee
"well compared to the *Starre*, which *theſe* men *ſaw*. For, *that* was
"alſo the *Evidence* of things not *Seene*. It was an *Evidence* of *Chriſt*;
"whom (yet) they beheld *not*, in *perſon*; but onely, in *Contemplation*.
"*Without* the Starre of *Faith*, the *other* had binne to *no purpoſe*. For,
"*many* (perhaps) *ſaw the Starre* (as well, as theſe *wiſe-men*;) and
yet, were never the *wiſer*, for want of *Faith*. Faith is a *Light*; *without which*, no man *can ſee*, to doe any thing that *pleaſeth God*, (ſaith
the [t] Author to the Hebrewes). It is the *Eie of the Soule*, whereby we [t] Heb. 11. 6.
ſee, and know the *Objects*, that leade to *God-ward*; as *theſe men* did.
Wee can never goe *right*, without it. *God grant It*, and then, we ſhall
as readily *ſet on*; as, *they did.*

Secondly, When it had (thus) *mooved in-ward*; *then* it mooved 2.
On-ward, and brought them after it. To ſhew them, that it is not, for
a *Chriſtian*, to *ſit downe* in the *firſt beginnings of knowledge*. Hee muſt
goe *on*, and travell for *More*: *they*, did *ſo*. But, *whither* did it lead
them? Why: *ſtraight* to *Bethleem* (one would thinke); ſince, *therefore*, it appeared. No: *firſt*, to *Ieruſalem*, (though it ſeeme a little
out of the way); and *there*, it left them too, for a *while*: (as the *Fathers* collect, by the *appearing* of it againe, at the *nineteenth verſe* of
this *Chapter*). They muſt goe to *Chriſt*, in *what Path, he pleaſe to lead them*; though (ſometimes) *they* thinke it to be *out of the way*: *Hee*
muſt, as well effect *his Glory*; as, *their Salvation*. *Hee* muſt, as well
confound *his Enemies*; as, confirme *his Servants*.

1. And therefore they came (firſt) to *Ieruſalem*, that (for 1.
his Glory) his *Birth* might be knowne, in the [u] *City of the great King*, [u] Ludolph. perſ.
as well, as in the *leaſt of them, in Iuda*: the *Shepheards* (indeed) had 1. cap. 11.
ſpred it at *Bethleem*, among their *Neighbours*, (the poore Country-People): but, *theſe* come to the *City*: nay to the *Court*; and tell the
King himſelfe, with all his *Nobles* (both *Clergy* and *Lay*). Which
was ſo much to his *Glory*, that (*ſecondly*) it *confounded* alſo his 2.
Enemies. For, at the report of this *true King*; the *falſe-one* fainted.
They aske, not for *Herod* (that was *then* King); but, for (*Rex natus*), *Hee that was borne King of the Iewes*. *Fictitio Regi, naturalem opponunt*. *Herod* knew right well, hee was not *Rex natus*; hee had
no *Birth-right* to the *Kingdome*, he held: therefore, it *troubled him*;
(and *Tyrants*, are (by nature) *fearefull*): [x] *Neceſſe eſt, ut multos* [x] Eraſ. Apoph.
timeat, quem multi timent; (ſaid *Liberius* to *Cæſar*,) They muſt needs l. 6.
feare many, whom *many Feare*. Nay: *thoſe*, that *feared* him, (the
perfidious people, that had ſubmitted to the *unjuſt* government of *this Herod*) were *terrified* with it; [*All Ieruſalem was troubled*]: and,
which is more: it ſhooke the *very Devill* himſelfe, in the *boſome* of
Herod. [y] For, as *Leo* ſayes, *Non tantum Herodes in ſeipſo turbabatur,* [y] Leo. Ser. 4. in
quantum Diabolus in Herode: uterque Regni ſui Succeſſorem timebat: Epiph.
They (*both*) feared a *Succeſſor* of their *Kingdomes*. What will *this*

Hercules

Hercules doe, in his *full* ſtrength; that *thus ſtrangled two ſuch Serpents* in his *Cradle? Quid erit Tribunal judicantis, quando ſic terrebant Cunæ Infantis?* Let all the *Kings* of the Earth *now* adore him, ſitting at the *right hand of his Father*; ſince the *Devill* and *Herod* (thus) fea-red him, *ſucking* at the *Breaſts of his Mother.*

3. 3. *Thirdly*; It led them to *Ieruſalem*, for the *Iewes ſakes*: that *they* might want *no* manner of *Meanes*, to know *Chriſts Birth*, if they *would.* For, *long-afore*, the *Prophets* had told them, that hee ſhould be *Borne* (both [z] *how*, and [*] *where*): and, ſince they *would not* looke after it, for all this, Hee *now* ſends the *Gentiles* (even *Strangers* to their *Covenant*) to tell them *when*: and, to *Preach* it to them. Theſe *Gentiles*, by the *Starre* ſhewed them, the *Time* was come. And *they*, by the *Prophecies*, knew the *Place*, *themſelves.* Wherefore, if *now* they *Sought* him *not*, they might juſtly have *their negligence* condem-ned, by theſe mens *diligence*; which came a *great-way* off to worſhip *him*; that was *Borne*, even in the *middeſt* of them, their *King*; and yet, they would not *looke* on him.

[z] Iſai.7.14.
[*] Mich.5.2.

4 4. *Laſtly.* It brought them to *Ieruſalem*, for their *owne ſakes.* That (for their *Confirmation*) they might learne, as well by *Man*, as by *God*: they [a] might have *Doctrine*; as well, as *Revelation. Viſions*, are *extraordinarie*; and, in waies *unuſuall*, there may be *Vncertaintie*: a Man may take a " *Candle*, for a *Starre*, ſometimes. God hath " therefore ordained an *Ordinarie*, and *orderlie* plaine way to *Him*; " and, that is, by *his Church*: which, at *this time*, was onely *Viſible*, " in *Iudea*; and *Ieruſalem*, was the *Metropolis* of it. Therefore, they " were brought hither, that *Gods ordinance* might bee kept; *Vt homo* " *ab Homine diſcat*; that *they* might come to *him*, by his Church; as " well, as by a *Revelation.* The *Prophecie of Baalam* could not ſo " *fully* inſtruct them, in *that* ſenſe, as the *Church* could. For, *here*, they not onely learned (as before) *That* hee was *Borne*; and, *borne a King*: but, that *This*, was *the Chriſt* (verſe 4.) and *Bethleem*, the very *Place*, where they ſhould *finde him* (verſe 6.) " So, ſince hee would " bring them then by the *Church*; as well, as by the *Starre*: we may " learne, not to truſt (*now adayes*) too-much to *Revelations*, and our " *owne Interpretations of Scripture*; which may *deceive* us; (for, [b] *no* " *Scripture is of private interpretation*;) but know our way to *Chriſt*, " is through the *Church*: by *which* (as [c] Saint *Paul* ſaies in *this dayes* " *Epiſtle*) *this hidden myſterie is now to bee manifeſted*; and *there* wee " muſt enquire. [d] For, *the Prieſts lipps ſhall preſerve knowledge*: And (*here*) the *Starre of Revelation*, *hid* it ſelfe, that *they* might *relye* on the *demonſtration* of the *Church.*

[a] Pet. de Matalib. Lib. 2. Cap. 47.
[b] 2.Pet.1.20.
[c] Ephe.3.10.
[d] Mal.2.7.

[e] Mat.24. But, marke how the *Church* of the *Iewes* [e] (when they were called by the *King*, to this purpoſe) reſolves them. " They doe " not tell them, they had *a Tradition* (though *they* were as *full* of them *then*; as *Rome* is *now*:) or, that it is the *Tenet* and *Con-cluſion* of the *Sanhedrim*; (the great Councell, or Conclave,

of

of the *Rabbins*) that Hee ſhould be borne in *Bethleem*: But, they ſay [f] *Scriptum eſt per Prophetam.* They alleadge the *Scripture*; the *Word of God* for it: and *thereby* ſhew, by *what Rule* the *Church* ſhould give her *Directions* and *Reſolutions.* The *Clergy* are *Miniſters of Ieſus Chriſt*: who is the *Word.* And, they muſt miniſter the *Word.* "*Wee* muſt "be *directed* by the *Church*: but then, the *Church* muſt direct by *the* "*right Rule. It* ſhould rule *our Faith*, ſo long, as It rules *by the Rule* "*of Faith*, (the Scripture:) But, if any one *particular Church* (though "as bigge as *Rome*, for example) ſhall tell the *Reſt*, any thing, that will not *lie eeven* with this *Rule*; they may crie *Non placet*, if they pleaſe. Nay, theſe very *Gentiles* had beene able to have *confuted* the whole *Synagogue* of the *Iewes*, if they had *bobbed* them with a *Tale*, in ſtead of *Scripture.* For, had they deviſed ſome lying *Tradition*, to obſcure the *Starre*, and the *Birth of this King* (in policie, to keepe the *State quiet*, as it was *then* under *Herod*,) they could have anſwered; *What tell you us of your* Traditions *or Church* Tenets? [g] *Habemus firmiorem Propheticum Sermonem*; and, Wee know, it is in the *Booke* of your *owne Scripture*; that a [h] *Starre* ſhall *riſe*; and then, a *Scepter* with it. *Wee* have *ſeene his Starre*; and, we know, hee is *Borne* (*ſo farre*, wee underſtand:) Now, if *you* know *your Scripture, better*; and, can tell us (*Vbi*,) *where*; wee will beleeve it: But, for any *Tradition* (contrary to the *Scripture*, which wee know *already*,) *keepe it* to your ſelves. The *Church of* the *Iewes* (therefore) kept the *right Rule.* They direct them, with *Scriptum eſt.* That's, the *Starre* they point them unto; (and *turne* them, to the very *place*, and *verſe*) by the Prophet *Micha*, ſaying, [i] And *thou Bethleem &c.* They give them the *Truth*, (the right way) by their *Doctrine*; though (*unhappy men*,) they did not leade them *in the way*, by their *Example*: like *Hands*, ſet up in *high-waies*, to direct *Travellers* in their Iourney; but ſtand *alwaies ſtill*, themſelves: or *Candles* that give Light to others; and yet, *ſee nothing* themſelves.

[f] Verſe 5.

[g] 2. Pet. 1. 19.

[h] Num. 24. 17.

[i] Mich. 5. 2.

Now, while they *ſtay*, inquiring *heere*; the *Starre* vaniſhed. For being a *Signe*, onely to the *Gentiles*; it *ought* not to appeare in *Ieruſalem.* It was *hid* from the *Iewes*, that they *ſaw* it *not.* To ſignifie, their *Spirituall blindneſſe.* At his *Birth*, they ſaw not the *Starre*; and, at his *Death*, *Darkeneſſe* was over their *whole Land.* They perceived neither the *Myſtery* of his *Birth*, nor of his *Death*; which yet, the *Gentiles* did. *Theſe*, at his *Birth*; and, [k] *Pilate* at his *Death*, acknowledge him, a *King*; (*Rex Iudæorum*). Theſe, at his *Birth*; and the [l] *Centurion*, at his *death*, acknowledge him *a God*, (*Verè Filius Dei, hic erat*). Thus [m] *Many ſhall come from the Eaſt*, and from the *Weſt, and ſit downe with Abraham, &c.* when, *the Children ſhall be caſt out into utter darkneſſe.* Theſe *Wiſemen* came from the *Eaſt*; *Pilate*, and the Romane *Centurion* came from the *Weſt*, and *all*, (being *Gentiles*) confeſſed, what the *Iewes*, *denyed.* Therefore, the *Iewes*, till this day, remaine in *darkneſſe*; while the *Gentiles* enjoy the *Light* of the *Goſpel.*

[k] Iohn 19. 19.

[l] Mar. 24. 39.

[m] Math. 8. 11.

And, this *Darkneſſe*, amongſt *them*, at *Ieruſalem*, was little mended by *their comming thither*. For, *no man* went with *them*, to *Chriſt*; nor asked *much*, after *him*; except *Herod*. And, one would thinke, by his *words*, that hee *meant-well* toward the matter: onely, hee is ſomewhat *Cold*, and *Lazy*; that he would have *others* ſeeke him *out*, for him. [n] Yet, *When you have found him* (ſayes hee) *tell Mee, and I will come, and worſhip him.* And, though he did but *diſſemble with his double tongue*, (intending to betray (both *them*, and *him*) together); Yet, hee ſpake *truer*, then he *thought*. Hee *would* have *lyed*; but, *could* not. For (as *Chryſologus* ſayes), [o] *Veniet, ut ad tormenta curvatur, &c.* Hee ſhall *come*; and bee caſt downe, to his *Puniſhment*, before *him*, that would have *faigned* a falling downe, on purpoſe, to *deſtroy him.* But, *they* (leaving behind *Ieruſalem*, and her *falſe King*, in their *darkneſſe* together) beheld the *Starre againe*; which (*now*) never left them, till it brought them ſafely, to *Chriſt* himſelfe.

[n] Matth. 2. 8.

[o] Ser. 159.

1. So we ſee, *why* it went this *Proceſsion*: Firſt, To declare the *Glory of his Birth*: Secondly, To *amaze* and confound his *Enemies*: 2. Thirdly, That the *Iewes* might bee *converted*, or *confuted*; and laſtly, 3. That by the *Church* the *Gentiles* might bee *inſtructed*. And, though (for a ſmall ſeaſon) while they were *inquiring* of the Iewes, it *appeared not*; yet, when they were *ſatisfied*, and were gotten from (that dangerous *diſſembler*) *Herod*, It [p] ſhone againe; and, ceaſed not, till it ſhewed them *Chriſt*. *This* alſo, is the right courſe, of the *Starre* of *Faith*: which *Chriſt*, by *Influence* from above, *raiſes* in us. "It leads us from our *owne private* Interpretations, to be guided by "the *Church*: where (to the *Glory of God*; the *amazement* of his "*Enemies*; and, our *benefit*) wee are *ſatisfied* in all our *doubts* by "(*Scriptum eſt*) his Scripture. And, though this *Starre of Faith* "ſeeme (ſometimes) to *waver*, or bee *hidden* in us, while wee are "*inquiring*: yet, being *once Reſolved* (and, *Herod* [the *Devill*] and "his *ſnares* eſcaped) it *ſhines cleere againe*, and forſakes us *not*, till "wee come to *Christ* himſelfe.

[p] Matth. 2. 9.

Wee read, in the *Iudges*, That the [q] *Starres in their courſes, fought againſt Siſera*; but here, the *Starres*, in their *courſes*, *aſsiſted the Wiſemen*. The *firſt Starre*, was in *Balaams Propheſie*: *that*, led them to *this Starre*, in the *text*. *This*, kindled in them the *Starre of Faith*. *That*, brought them, *after* this Starre, to the *Church* at *Ieruſalem*, in a winter-journey. *Where*, receiving *Light*, by an *other Starre* (a *Text of Scripture*) they follow *this Starre againe*; till they Come to the *Morning Starre*, (*Chriſt Ieſus* himſelfe:) *Where*, (having over-come *all difficulties*) they *enjoy* the fruit of their Labours: [To *him* that *over-commeth, &c. will I give the morning Starre* (ſaith [r] God:)] So, they had *one Light*, from *Balaam* his *Propheſie*: an *other*, from *Heaven* (the *Starre*:) an *other*, at *Ieruſalem*, from *Micheas*; till, at laſt, they found the *Light to the Gentiles*, in *Bethlehem*. And

[q] Iudg. 5. 20.

[r] Apoc. 2. 26. & 28.

this

this, is that, which we have obſerved from the five *Beames* of this Starre, 1. That It was a *Light*. 2. That It ſeemed a *Starre*. 3. That It was *His Starre*; 4. That It appeared in *the East*; and (laſtly) That It *mooved*, and *led* to *Chriſt*. Now, let us looke-*downe* a little, and behold *Them*, that *went after It*. The *Perſons*, whoſe *Object* It was. 1. 2. 3. 4.

2.

Videntes] They, that *ſaw it.*

And, in *Theſe* (to avoyd further *curioſitie*, in this place,) wee obſerve *foure things.*

1. *Qui. Who*, who they were.
2. *Cujates. Whence*, they came.
3. *Quales. What was their condition.*
4. *Quare. What* was their *Buſineſſe.*

1. *Qui.*

IF wee would know *who* they were, (beſides the *generall* conſent of the *Church*) Saint *Matthew*, in this Chapter, plainely, intimates, that they were *Gentiles*. For, in ſaying, That [f] they *returned into their owne Countrie*, it appeares, That *Iudæa*, was *none* of their *owne Countrey*; and then, they muſt bee *Gentiles*: for, there was *no third*. But, the *Gentiles*, were *Aliens* from the *Common-weale* of *Iſrael*: Yea, *Strangers* to the *Covenant*. For, *they* were *un-circumciſed*; and ſo, [t] without *God*, *in this world* (as Saint *Paul* ſaies.) Wherefore, when hee preached the *Goſpel* unto the *Gentiles*, the *Iewes* (thinking hee did but *caſt Pearle* before *Swine*,) were ſo *vexed* at it, that they never left till they got him *laid by the heeles*, for his labour; as hee ſaies himſelfe. [u] *I Paul, a Priſoner for you Gentiles, &c.* But, what had the *Gentiles* to doe with the *Iewes*, ſo long as they were *un-circumciſed*? There was ſuch *hatred* betweene them, that *they* could not conceive *how* the *Gentiles* ſhould *Enter* into *Gods Covenant*, without the *Signe of the Covenant*. And, I cannot much *blame* them. For, even the *great Apoſtle* (*Peter* himſelfe) could not *conceive* it, till hee had an *Epiphanie* from above: *God* ſhewed it unto *him*, from Heaven by a *Viſion* (*Acts* 10.) There was (indeede) *a Myſterie* in it (as S[t]. *Paul* ſaies, in the *Epiſtle*, for *this day*) [x] That *the Gentiles ſhould be inheritors alſo, &c.* "For if you marke the *Types* in the *old* "*Teſtament*, the very *Law* it ſelfe, was given on Mount *Sinai*, in *Arabia* "(a *heathen Countrie*:) *Moſes* (their *great Prophet* and *Miniſter of the* "*Law*) married the *Prieſt* of *Madians-daughter*; (a *heathen woman*:) The "*Taber-*

[f] Verſe 12.
[t] Ephe. 2.12.
[u] Ephe. 3.1.
[x] Ephe. 3.4.6. Epiſt. *vim.*

"*Tabernacle*, was made of the *Egyptians* Spoyles; (*heathen Gods:*)
"The *Temple* it ſelfe, founded on the *Floore* of *Ornan*, the *Iebuſite*;
"(*heathen-ground:*) The *Materials* of it, came from *Hirams Country*,
1 Reg.7.14. "(*heathen-ſtuffe:*) The *chiefe workeman*, the Son of a man at *Tyre*;
"(a *heathen Man:*) and you ſhall finde the *Prophecies* of *Balaam* (the
Heathen) recorded in the *Booke of God*, as well as the *Lawes of Moſes*.
"And, that you may ſee, God had ever a *principall eie* to the *Gentiles*;
"as well, as the *Iewes:* the *firſt Prophet*, of the famous *Sixteene*, whoſe
"workes wee have recorded in the *Bible*, was ſent to *Ninive*, to the
"*Gentiles*, *before* ever the *reſt*, were ſent to the *Iewes:* And *that*, was
"*Ionas:* who, though his Worke be (for *order*) miſplaced; yet
2 King.14.25. "*hee Propheſied* in the time of [y] *Ieroboam the ſecond*; *before any*, of the
Reſt. Now, this *Myſterie*, in *former* Ages, was not *knowne* (at leaſt
[z] Ephe.3.5. not *ſo knowne*) *ſicut nunc*, [z] (ſaies Saint *Paul*) as it is *now*. But *now*,
wee know, not onely, that the *Gentiles ſhould come:* but alſo, *how*
they ſhall come into the *Covenant*; without being *Circumciſed*, for
[a] Ephe.2.13. the matter. And *that* is, [a] By the *Blood of Chriſt* (ſaies the ſame *Paul.*)
Which *Blood*, he *firſt ſhed*, when he himſelfe was *Circumciſed*. "That
"Hee, having *bound* himſelfe to keepe the *Law for us*, (by taking on
"him the *old Covenant*; Circumciſion) (for, hee that is *circumciſed*,
"*is bound to keepe the whole Law:*) hee might Enter into a *New Cove-*
"*nant* with us, the *Covenant of Baptiſme*, in his *Blood*. The Shep-
"heards, (*Iewes*, of the *Circumciſion*,) came to him, *eight dayes before*
"his *Circumciſion*; and, the *Wiſe-men* (*Gentiles*, of the *Vn-circumciſion*)
"came *foure daies*, after. That, *before* the *Gentiles* came, hee might
fulfill his *Covenant* with the *Iewes*, (by taking *Circumciſion:*) and
after, enter into a *New Covenant* with *them* (*Both*) by *his Blood*, in
[b] Matt.3.11. *Baptiſme:* Hee, that *Baptizes* (as well [b] by *fire*, as by *water*) calles
both the *Iew* and *Gentile*, by *Fire* ([the *Shepheards*, by a great *Light*;
and the *wiſe-men*, by a *Starre:*] but, they enter (*Both*) into the
New Covenant, with him by *Water* in the *Baptiſme* of his *Blood:*
which he *firſt* ſhed, by the Knife in Circumciſion (the *old* Covenant,
to the *Iew*;) and *after* powred-out both *Blood and water* on the Croſſe,
[c] Ephe.2.16. to perfect the *New Covenant*, to them *Both*. That (as [c] Saint *Paul*
ſaies) *hee might reconcile* Both *unto God*, in *one Body by his Croſſe, and*
[d] Verſe 19. *ſlay* hatred *thereby*. Wherefore *now* (as followes,) [d] *they are no*
more Strangers; But Citizens, with the Saints, and of the houſhold
of God.

[e] Gen.9.27. [e] Thus (at laſt) wee ſee, *God* hath heard the *ancient Prayer* of
Noah, viz. [*God perſwade Iaphet, to dwell in the Tents of Shem.*] He hath
brought in the (*Gentiles*, the Off-ſpring of *Iaphet*,) this day, (of whom
theſe men were the *firſt fruits*) to *Cohabite* with the *Iewes* (the Off-
[f] Ephe.2.14. ſpring of *Shem*) in *one*, and the *ſame Faith*. [f] [*Et fecit vtraque vnum*]
and hath made, of *Both*, *One*.

2. *Cujates.*

NOw, ſince *Theſe*, were the *firſt fruits* of the *Gentiles*, it were to bee deſired, that wee might *know* their *Countrie*. For, it would bee no ſmall *Honour* to that *Region*, that could truely *owne* them. All wee can finde (in the *Text*) is, *Ab Oriente*; that they were *Eaſterlings*. But, from what *particular Place*, in the *Eaſt*, could never *yet* be throughly agreed. The *opinions*, are *divers*, and too-many to come in, *here*. I will name, but *One*; and *that* is [g] That, as they had *Balaams propheſie*, ſo they came from the *Place*, where *it* was to be had: from *Balaams Country*; which was *Aram* (that is *Syria*) about *Meſopotamia*. For, *thoſe Parts* were anciently called (in generall) by the name of the *Eaſt*. So *Balaam* ſaid; when hee made the *Propheſie*: [h] [*De Aram vocavit me Balack, Rex Moabitarum; de montibus Orientis:*] but *This*, (as well as the *reſt*) ſtands *unconcluded*; ſince (*peradventure*) *God* would not have it certainely knowne; "leſt *that Countrie* (or *Citie*) whence the *firſt-fruits* of the *Gentiles* came to *Chriſt*, "ſhould (for that cauſe) claime *Precedencie* or *Supremacie*, over all the "*reſt*: as *Rome*, doth *now*; though *they* were (*firſt*) called *Chriſtians*, at *Antioch*; and not, *there*. However, *Spiritually* we may obſerve in that, *They* came from the *Eaſt*: [i] *Vnde dies naſcitur, inde initium Fidei proceſſit*; That, where the *Day* breakes, there (*firſt*) brake-forth the *Faith* of the *Gentiles*; And, from whence, the *falſe worſhippers* (*Nimrod* and his *Followers*) came (firſt) into the *world*; from *thence*, came alſo theſe *firſt-true-worſhippers* of the *Gentiles*, to *Chriſt*: *Vt ubi abundavit Delictum, ibi ſuperabundaret & Gratia.* (*Ab Oriente*) from the *Eaſt*: that is, from the *Place* of their *Proſperitie*, *Eaſe*, and *Abundance*, (where theſe *worldly* things *aroſe* to them in *plenty*) they came, into the falling-*weſt* of *Humilitie*. Here *they aroſe*, and left theſe *worldly* pleaſures; taking a *painefull* Iourney in the *depth of winter*, to *Set*, and *fall humbly* at the *Manger of Chriſts humiliation*. Which, will be the more *remarkeable*, when we know *what manner of Perſons* they were.

[g] *Toſtat. ſup. Math. q. 7.*

[h] Num. 23. 7.

[i] *Chryſoſtom.*

3. *Quales.*

FIrſt, (if not *certainely*; yet, very fairely and *probably*) it ſeemes, by the *circumſtances* in the Text, That they were well *worth the noting*. And, if not *Reges*, or *Reguli*; yet, ſurely *Men of no meane Ranke*, or *Condition*. For, they come not *dropping* into Towne, (like men, that follow their *private affaires*, and no body lookes after them): but, they make their *entrance* in a *publike* manner (like *Ambaſſadors*,) from the whole *Body* of the *Gentiles*; to *Negotiate* in their behalfe about *Salvation*, with the *new-borne King*, and a glorious *Vſher* (a Starre) from Heaven, going *before* them. They ſeeme

ſuch Men, that the *whole City* takes notice of them; and, were *troubled at their comming*. Yet, that is not *ſo much*; ſince, a *ſmall matter* will (ſometimes) ſet the *People* in an uproare: but, the *very King* himſelfe (a man, of *great Wiſedome, Courage*, and *Fortunes*) *Herod* the *Great*, was at his *wits* end, and was faine to call a *Councell* about it, ere he would give them *Audience*. Whether, it was their *Number*: (For, it is not *certaine*, how *many* they were, themſelves; beſides their *Traine* and *Attendance*): or, whether it was their *Riches*: (for they brought [k] *Treaſures* with them): or, whether it were chiefely *their Buſineſſe*: or, *all* theſe *together*, that cauſed it: but (for certaine) *ſuch they* were, that both *King and People* were much moved at their Arrivall: and *ſuch men* they ſeemed, as were not *fit* to be anſwered, by *Reference* to a *Delegate*, or *Secretary*. But, as they had *audience* in the Kings *preſence*, and were admitted even to *private* and [l] *ſecret Conference*; ſo they received their *Diſpatch*, from his *owne Mouth*. Therefore (no doubt) they were *Men* of the *beſt faſhion*. So wee ſee, a *few poore Shepheards*, (and of the *meaneſt* ſort of the *Iewes*) came (firſt) to *Chriſt*: But *Men* (of the *richeſt* and *beſt* ſort) of the Gentiles come with *all their Traine*. Whereby, the *holy Ghoſt* (*Quaſi præluderet*) as in a *Præludium* ſhewed, what ſhould *follow*: viz: "That, *but a few*, (and *thoſe*, of the *meaneſt* ſort) of the *Iewes*, "ſhould *Beleeve* and *Receive Chriſt*: but, the *beſt ſort* of the *Gentiles*, "with their *Kings*, and *Nobles*, ſhould bring in *all their Traine*. For, where the *Better ſort* leade and give *example*; the *Multitude* (for the moſt part) will *follow*. The *poore* and *ſimple*, of the Iewes; the *Wiſe*, and *Rich*, of the Gentiles, fall at *Chriſts Feete*: that wee may know, *He came to ſave the Rich*, as well as the *Poore*; that his *Goſpel* belongs to [m] *high and low, Rich and Poore, one with an other*.

[k] Matth. 2. 11.

[l] Matth. 2. 7.

[m] Pſal. 49. 2.

And (ſecondly), That you may not thinke, they were *onely outſide*, and but men of *Faſhion*: *more* to be eſteemed, for their *wealth*, then for their *worth*; Saint *Matthew* ſayes, they were [n] *Magi*. Which *Word*, hath ſuffered much *interpretation*. But certainely, [o] *Salmeron* hath *beſt* concluded; that it is the *ſame*, which the *Romanes*, call *Sapiens*; the *Greekes*, *Philoſophus*; the *Iewes*, *Scriba*; the *Egyptians*, *Propheta*; the *Aſſyrians*, *Chaldeus*; the *French*, *Druida*; and the *Indians*, *Gymnoſophiſta*. Wherefore *Iſidore* cals them, [p] (*Genethliaci*) *Aſtrologians*: *Wee* tranſlate, *Wiſemen*; (and *properly* enough): for *ſuch*, as we thinke have any *extraordinary skill* in them; wee call *Cunning-men*, or *Wiſe-men*. Surely, we have a *Word*, in our owne *Text*, that will *fit* them well; (if you will but give *leave*, to turne a *Participle* into a *Subſtantive*), and *that* is (*Videntes*) *Seers*. For, *ſuch* as (in ancient time) knew *more*, then *others*, were called *Seers*: and *Theſe*, were *ſuch*; whatſoever *they* were, *beſides*. Were they *Kings*? they *ſaw more*, then *all* the Kings of the Earth (*then*) ſaw. Were they *Aſtronomers*? they *ſaw more*, then *all* the Aſtronomers, in the world, ſaw; more, by *outward* knowledge, more, by

[n] Matth. 2. 1.

[o] Tom. 3. Tract. 38. fol. 338.

[p] 11. Lib. Origi. 8. cap. 9.

by *inward* Grace. They *ſaw* the *Starre*, and *underſtood* it: They *ſaw* it, with the *eyes*, both of their *Body* and their *Soule*: Nay, more; they *ſaw* Chriſts *Manhood*; and *adored* his *God-head*. Therefore *Videntes*. And they, that ſtrongly hold them to bee *Kings*, ſay: that Saint *Matthew* choſe rather to call them *Magi*, then *Reges*; to ſhew, that *Chriſt* is found, *more* by *Wiſedome*; then, by *Power*. It was by *Knowledge*; (and not, Dignity) that they *underſtood* this *Myſtery*. For, to finde *Chriſt*, by a *Starre*; *Magorum eſt, non Regum*. This ſhewes alſo, how the Goſpel ſhould be *publiſhed*, and witneſſed by *Wiſe-men*; not, by *Mighty men*. For, *plus valet Teſtimonium Sapientum, quàm Regum*: the Teſtimony of *Wiſe-men* (eſpecially *Videntes*: ſuch as *ſaw* it, with their *eyes*) is to be *taken* before the *Word of Kings*. Let theſe be, what they will, beſides; it is concluded (on all parts) that they were *Wiſe-men*. And *there*, wee will *pitch* for our obſervation: ſince it is *poſsible*, for every good *Chriſtian*, to be a *Wiſe-man*; though not, a *King*.

The extent, of *Chriſtian Wiſedome*, is to bee *Wiſe unto* ¶ *Sobriety*, (ſayes Saint *Paul*) *Noli altum ſapere*. For, as of *Wine*; ſo, of *learning*; a man may have *ſo much*, as may make an *other* ſay, hee is *mad*. Wherefore Saint *Paul* (who had *this*, once, laid in his *diſh*,) gives a *Meaſure*, to take it in by: and, *that* is; as [r] *God hath given to every man the meaſure of Faith*. So, *Wiſedome* may bee meaſured by *Faith*. If therefore, you will examine the *Faith* of *theſe men*, wee ſhall find them, to bee *Wiſe indeed*. For, in the *Meaſure and extent* thereof, they have beene compared even with *Abraham* himſelfe, (who is, the *Father of the faithfull*; and *greateſt* Patriarch of the Iewes). *Abraham* left his *Country*, to goe whither *God* would ſhew him: but, he tooke his *Tent*, and *all he had*, with him; and had *Gods Promiſe*, that hee would *protect* him, in the *way*; and *bleſſe* him, at his *Iourneys end*. *Theſe men*, had no ſuch *Promiſe*; yet, *they* left their *Countries and habitations*; and went *after this Starre*, whither It would *leade* them. *Abraham* went from *Vr* of the *Chaldeans*; that is (as ſome interpret) from the *fire* of the *Chaldees* (where hee ſhould have beene *burnt*, for his *Religion*,) to a place of *ſafety*: But, *theſe men* came from *home* (where they enjoyed their *Religion* ſafely) to profeſſe (with *danger*) a *Religion*, where a *Tyrant* raigned, to whom, *it* was moſt *offenſive*. God *ſetled Abraham*, in the *Place*, hee went to; and *gaue* it to *him*, and his *Poſterity*: ſo, he went, (and perhaps, in a *Summers* Iourney) to *Receive*: But, *Theſe* came in the *depth* of rough *Winter*, without hope of *earthly reward*; not, to *Receive*; but to *offer*, and *give away*, what they had; and after, went *backe againe*, a long Iourney, *home*. *Abraham* did *this*, at Gods *expreſſe bidding*; being (as is likely) *brought vp* in the knowledge of *Religion*: But, *theſe men*, that were *Heathens*; *Strangers* to *God*, and true *Religion*, doe *all this* at *firſt* warning of a *Starre*; and begin the *profeſſion* of their *Religion* and their *Iourney both* together. If then it be counted *Righteouſneſſe to Abraham*,

¶ Rom. 12. 3.

Acts 26. 24.

[r] Rom. 12. 3.

(the *Father* of the *Iewes*) that hee *beleeved God*, when he *ſpake* to him, with his *owne mouth*: no *leſſe* ſhall *theſe*, (the firſt fruits of the *Gentiles*) *bee juſtified*, by *this their Faith*; who *beleeved God*, when they had *but a Signe* from him, though, they *heard*, *not* a *word*. This for the *meaſure* of their faith; in that, it is *compared* to *Abrahams*.

Now, for the *extent* of their *wiſedome*, they had by it. It was, like *that* of *Salomons*. For, *his* reached from the *Cedar* to the *Shrub*: and *theirs* reached from the *Starre* to the *Branch*. *They* knew, what *that* meant: which, was their *glory*; Let not the *Wiſe man* (ſaies God) *glory in his wiſedome*; *but*, let him *glorie in this*, *that hee knoweth mee*, *to bee the Lord*. And *ſo much knowledge*, their faith had taught them: which made them *wiſe enough*, to *Salvation*; (a *wiſedome*, farre tranſcending *all*, that is in *worldly men*.) For, whatſoever *Polititians* thinke; the *beſt Plot*, is to bee *Saved*.

But, what is *Wiſedome*, unleſſe it *appeare?* or, *Faith* without *works?* If you would (then) know, the *ſtrength* of their Faith, as well as the *Extent* (or *Meaſure*) and ſee how *operative* it was, in them; Conſider (laſtly) *wherefore they came*, and *what* to doe.

4. *Quare.*

Venimus Adorare.] They came, to *Worſhip him*. And they *doe* it, *two waies*. *Firſt*, by *Confeſſing* him (verſe 2.) Secondly, by *Adoring him*, (verſe 11.) I. Their Confeſſion is in the *Second* verſe; And it is a *bold*, and *brave Evidence* of the Strength of their Faith. For, they come to *Ieruſalem*, and with *hazard* of their *Perſons*, ſay; *Vbi eſt*, *qui natus eſt Rex Iudæorum? Vidimus enim Stellam Ejus in Oriente*; *et venimus Adorare eum*. They confeſſe him, (*Rex*) a King; and (*Rex natus*) a *Man*: and, *ſuch a Man*, as is not onely *King of the Iewes*; but, *King of the Starres*, [*Vidimus enim Stellam ejus.*] For, they had ſeene *one of them* waiting on him: and as they alſo *Confeſſe*, [*Venimus*] that *this* made them *Come*; ſo they *profeſſe* (what ever come of it) *Adorare eum*; to *worſhip* him. It is a very *dangerous* thing, for men to come into a *Citie* where a *Tyrant* raignes, and *profeſſe publikely*, that they come to *Worſhip* any *other King* of *that Country*, but *himſelfe*. It is *Crimen Læſæ majeſtatis*, no leſſe, then *high Treaſon*, to humane Policie. It might *well* have coſt them their *lives*; and ſhould (peradventure) if ever they had come *backe againe*, from *Bethleem*; whither *Herod* ſent them. *He* waited, but to take *Them*, and *their King* together. But, *God* prevented *him*: or, elſe (no doubt) *hee* had made them *Martyrs*, as well, as they were *Confeſſors*. So wee ſee, that as, in the *boldneſſe* of their faith, they *feared not to die for Chriſt*, before they *ſaw* him; ſo, they *ventured* well for it, by comming but *once*, to *Herod*. And *therein* they are com-
2. Sam. 23.16. pared to [*Davids three Worthies*; that broke through the *whole Hoſt* of the *Philiſtims to draw water at Bethlem*. For, *they* went (*feareleſſe*)

by

by *Herod*, and all his *Aſſiſtants*, with the danger of their *lives*, to draw the *water of Life*, at *Bethlehem*. Whither, (*after* their noble and worthie *Confeſſion*) beeing ſafely arrived; *marke* how their *Faith* puts them in *Action*; how, it *workes*: and *how*, they *worſhipped*. *They* not onely *ſaid* it: (But ſecondly, they *did* it, verſe 11.) The way, to *worſhip* God *aright*; is, to *worke after his Commandements*. and *they*, are (thus) contracted, by the *Law-giver* himſelfe. [t] Thou ſhalt *love the Lord thy God with all thy heart, with all thy Soule, and with all thy might*; [u] And, thy *Neighbour, as thy ſelfe*: So, *Love to God and Man* is the *fulfilling* of the Law. *Et Fides operatur per Charitatem.* And *theſe mens faith* wrought by this *Law* of *Love*. (Firſt,) in *Love* to *God*, they offer *all they had*. *All mans ſubſtance* is but *Corporeall, Spirituall*, or *Temporall*. Hee hath but a *Bodie*, a *Soule*, and worldly *goods*, to worſhip *God* withall. *All theſe* are required, by the *Commandement*. The *Bodie*, by the name *Heart*; the *Soule*, by her *owne name*; and, the *Goods*, by the name of *Might*. And *all theſe*, they offered. With their *Soules*, they *beleeved* and *confeſſed* him (*God and Man*; a *King* of *heaven and earth*) ther's their Faith. With their *Bodies*, they *worſhipped* him and that *heartily* not only (*proſequentes*) travelling ſo *farre* unto him; but, in his *Preſence* (*procidentes*) falling-*downe*, (*Adoraverunt*,) they *adored* him: Ther's their *Obedience* and *Humility*. And (*laſtly*,) *obtulerunt*, their worldly *Goods* they *offered for his reliefe* and *Service*: Ther's *all their might* in their *Charity*. Secondly, in *Love* to their *Neighbours*: (that *they* might be *Saved*, as well, as *themſelves*.) Beeing (*Gentiles*) they *preach Chriſt*, to the *Iewes*; and, not onely tell them, *hee is borne*, and borne their *King* (whom *they* intend to *worſhip*, as *God*:) but, they *goe-on* to doe it before *them*, that (if it might bee) they might bee led, to doe the *like*, by their pious *example*.

[t] Deut. 6. 5.

[u] Levit. 19. 18.

Thus, wee may ſee; that, as the *Starre* (that appeared in the *Eaſt*) expreſſed it ſelfe by *five Beames*: So, *this Starre* of Faith (which it raiſed, in *their* Breſts) darts forth *five Beames*, (*analogically*) to anſwer *thoſe* of the *other*. *That* Object, was a *Light*: therefore (here) the *firſt Beame* of this Starre, goes through their *Eies*: [*Vidimus*] they *ſaw* it, and *beleeved*, in their *hearts*; *That Light*, was a *Starre*; (a *ſmall* and *myſticall Light*:) therefore (here) a *Second Beame* darts out through their *Mouthes*, [they *Confeſſe*, *Rex natus*; *God borne*] a *myſticall Confeſſion*. That *Starre* appeared in the *East*: and *this* ſends a *Third Beame* from their *Feete*, in the *East*; *Venimus*: it ſet them *a-going*. From the *Eaſt*, they are come. *That Starre* was *Stella ejus* it ſhewed *him*, unto them: therefore (then) *this Starre* ſhoots a *fourth Beame* from their *Knees*, [*Adorare*] to *fall-downe* and *worſhip him*, that was ſhowne. *That Starre*, was a *mooving Starre* to Chriſt. And *this Starre* of their faith, ſends a *fift Beame*, through their *hands*, mooving them to *open their treaſures* (not, to *ſee*, they were ſafe; and *put them up* againe: but, *Obtulerunt*) they ceaſed not *mooving*, till they

1.

1.

2.

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5.

they had *offered them* to Christ. And, if you will see their *Faith*, casting *Beames* almost through *every finger*, in the *workes of their hands*; behold, *what they offered.* [*Gold, Mirrhe*, and *Frankincense.*] By *Gold* (in a *mysterious* manner) confessing him *a King:* By *Mirrh*, a *Man:* By *Frankincense*, a *God. Gold*, to *Crowne* him, as a *King*; and maintaine his *State*, in *life. Myrrhe*, (as a *Man*) to *embalme* and *bury him*, at his *death. Frankincense* (as a *God*) to *honour him*, in *life* and *death.* By *Gold*, signifying our *Purchase*, or *Redemption*; that *Hee*, (as our *King*) should *pay* the *Price* for us. By *Frankincense*, signifying our *Faith and Religion*; that *Hee* (as our *God*) should receive the *Incense* of our *Praiers*; and, drive away the *Devill.* And by *Myrrhe*, signifying our *hope of Resurrection*; that *he* by suffring his *Body*, not to *see Corruption* (as *Myrrhe will doe*) should also *restore* our *Bodies* from *Corruption*, into a never-decaying state of *Glorie.* So wee see, their *Faith*; and by their Faith, their *Wisedome.* But, were these *Wise-men* (some may say) to *come* thus *farre*, with *danger of their Lives*, to *give away* their *Goods? Liberall*; or *bold* (perhaps;) but not *soe wise*, in *this.* Yes certainely, had they *laid downe* their *lives*, as well as their *goods*, to purchase *Christ*, it had beene the *wisest part*, they ever plaid. Hee was *no Foole*, that gave *all he had*, for the *Pearle* in the *Gospel*; and *These offered* for It, even, to the *hazard* of their *lives.* But, *God* was pleased to let them *have it*, at *an other rate:* and they *returne home*, safe, *into their owne Countrie, by an other way*; "to "let us know, that though *Martyrdome*, bee the most *glorious* and "*shortest* Cut into the *Easterne-Paradice* (from *whence*, wee *first* came:) yet *God*, hath *other waies* besides, for us, to *goe by.* For, as we came from *thence*, by the *intisements* of the *Devill*, and his *Agents* (the *Flesh*, and *world*:) so when, by the *guidance* of an heavenly *Epiphanie* (*Gods spirit* from *above*) we have *escaped* that *hellish Herod*, and his *Counsellors*, and found *Christ* in his *word*; we must *goe-backe* an *other* waie, by an *other Path*, then what we *trod before:* in *newnesse of Life*, and by a *rectified conversation.* Which certenly, wee shall doe most *cheerefully*, if once wee *truely taste* of that *Ioy*, which *these men* (1. *Gentiles*, 2. from the *East*, 3. of the *best fashion*, 4. and *wise-men*) found *here*, in *part of a Reward* and *Earnest* of a *greater*, for all their *Travell, Faith*, and *Charitie*. The Consideration whereof, is the *last part* of this *Meditation.*

1. 2. 3. 4

3. Gaudium.

Gavisi sunt, Gaudio magno valde.

[x] *In Annotat. Bosq. fol. 602.*

THis kinde of Speaking, *Erasmus* calls an *Atticisme:* [x] *Bosquier* saies, it is an *Hebraisme.* They might (as well) have said, it is a *Latinisme.* For *Terence* hath, *Gaudere gaudium*; and *Virgil, Furere furorem.* Take it, after what *Idiome*, you please; it signifies *a Ioy*, next

next the *Superlative.* All *Ioy* on Earth, is, but in the *Comparative*; for the *Superlative*, is *ſuch Ioy*, as cannot (for *greatneſſe*) enter *into us*; therefore (finally) we *muſt enter into it*; [*Intrate in Gaudium, &c.*] But, take *Ioy*, as it is to bee had on *earth*; and *this* (*here*) is in the *Superlative.* They have it, in all the *three degrees*: in the *Poſitive*, (*Gaudium:*) in the *Comparative*, (*magnum:*) in the *Superlative*, (*valde.*) Certainely, *their Ioy*, was very *great.* But, was it as *good*, as *great?* *True Ioy*, indeede is *great*: but, there is a *falſe-Ioy*, as well, as a *True.* Wee may know, *theirs* was *true*, by the *greatneſſe.* For, *falſe-Ioy* is the Ioy of *falſe men*: and, *Gaudium Hypocritæ* (ſaies [y] *Iob*) *ad inſtar punctum*, is as ſmall, as a *Point*; it hath no *dimenſions*; it *ſpreads* not; not riſes not into *degrees* of *Compariſon.* And if it ſhould chance, at any time, to bee *magnum*: yet, for certaine, it will never bee *magnum Valde*: the *nature* of it, will not let it *grow.* For, it hath a *falſe Roote*; *Temporalibus gaudent* (ſaies [z] S^t. *Auſtin*) *qui bona æterna non norunt deſiderare.* And, it muſt needes bee a *Temporall* Ioy, that joyes in *Temporals*: For *Temporals* are eaſily *convertible.* And, *Gaudium, in materiâ convertibili* [a] *mutari neceſſe eſt, re mutatâ*; it will periſh, like a *Muſhrum*, of a nights growth. But, *this*, is *growne joy*; (*exceeding great Ioy.*) For, it is *Ioy*, in the *Creator* (who is not *convertible:*) not, in the *Creature*; which periſhes. There is a *Ioy*, (ſaith S^t. [b] *Auſtin*) *quod non datur impijs*, which is not given to the *wicked*; *ſed eis, qui te gratis colunt*; *quorum Gaudium tu ipſe es.* *They*, did *gratis colere Chriſtum*: therefore *hee*, was to *them*, *Gaudium magnum valde.* [c] *Seeke, and yee ſhall finde*; *aske, and you ſhall receive*, (ſayes *Chriſt* himſelfe) *that your joy may bee full.* *They* had ſought him *diligently*; and now, *they* have *found* him *happily*: their *joy*, is at *full.*

[y] Iob 20. 5.

[z] Sup. Pſal. 52.

[a] Bernard.

[b] Conſeſ. lib. 9.

[c] Iohn 16. 24.

But, it may bee objected, That *they rejoyced* in the *Starre* onely; ſince it is *not ſaid*, when they *ſaw Chriſt*; but, when they *ſaw the Starre*, they *rejoyced, &c.* But, obſerve the *words*, *preceding* the Text, and *how* it followes. *Behold* (ſayes Saint *Matthew*) *the Starre*, which they ſaw in the *Eaſt*, went *before them, till it came and ſtood* (marke that) *over, where the* Child *was.* *Then*, followes, *Videntes autem*: this (*autem*) ſtands *here* for ſomething. It is *not* to be *left out* of the Text. This (*But*) brings in alwayes a *new conſideration.* *But*, when they ſaw *the Starre*: *id eſt*, in *that manner*; no *longer*, *mooving*; *but ſtanding right over the Place*, (or perhaps, right *over the head* of *Chriſt*;) ſo that, they were *ſure*, they had *found him*, that they had *ſought* (with all this *Travell* and *danger*) they *rejoyced* with *exceeding great joy.* The *Starre* they had ſeene *often*, and *many dayes* before; and (no doubt) but (*gaviſi ſunt*) they *rejoyced.* *Ioy*, roſe at the *firſt* ſight of it. And, when It appeared *againe*, (after it had vaniſhed,) and went *before* them, (*Gaviſi ſunt Gaudio magno*) they *greatly rejoyced.* Ioy *grew* and *increaſed.* But, when they ſaw it *Standing*, in *this manner* [*Gaviſi ſunt, gaudio magno valde*] they rejoyced with *exceeding great joy.* Not, at the *Starre* (*now*;) but, in *him*, on whom, both

They,

They, and the Starre, waited. Now, *Ioy* was as *full,* as it could *grow* (here) on earth. And, it muſt *needes,* bee *great.* For, it is the *Ioy,* of an *Epiphanie: Ioy,* for the *Manifeſtation of God,* to the *Heathen: ſuch* a *Ioy,* as the *Gentiles* long *ſought* for; but, *never* had, *before.* Truely, the *Light,* is *ſweet* (ſaies [d] *Salomon:*) and then, what *joy, can they have* (ſaies [e] old *Toby*) *that ſit in darkeneſſe, and ſee not the Light of Heaven? They* ſate, in *ſuch* darkeneſſe; that, it was *next* to hell it ſelfe: the very *Shadow, of death,* [f] *Zachary* calles it. But (now) *Ecce, vidimus Stellam;* behold a *Light,* to the *Gentiles.* What greater *Ioy,* then the *Blind,* to receive *ſight?* If *Toby* rejoyced, becauſe hee could *See his Sonne;* much more, *Theſe;* that, by this *Light,* ſaw the *Sonne of God.* Before, they *rejoyced* at the *Starre;* becauſe it *led* to Chriſt: but now, they have *found* the *Morning-Starre,* they rejoyce in *him,* for *himſelfe.* They *joy,* that they (now) in truth have found *God on earth,* by the guidance of *one onely Starre;* whom (long before) with error, they ſought in *heaven,* by *many wandering Starres.* And this is *true joy* indeede, (ſaies [g] S[t]. *Auſtin:*) *Gaudere de Chriſto propter Chriſtum;* to *joy* in *Chriſt,* for *Chriſt himſelfe. This* gave them an *Earneſt* of the *Ioyes* of the *Kingdome of heaven.* For, what *other* thing, is the *Kingdome of heaven,* but (as [h] Saint *Paul* ſaies) *Righteouſneſſe, and Peace,* and *Ioy in the holy Ghoſt? True joy,* is not gotten, except *Righteouſneſſe* and *Peace* be *firſt had. Iuſtitia* (*Righteouſneſſe*) is the *Roote,* from whence *Pax,* (the branch of *Peace*) growes; which beares the golden *Starre,* (*Gaudium*) *Ioy* on the *Top.* By their ſtrong *Faith,* they were juſtified;) for, ſhall *Abraham,* and not *theſe Men?*) And, being juſtified by Faith, (as [i] Saint *Paul* ſaies) *they have Peace toward God,* through *our Lord Ieſus Chriſt:* by whom, we have *acceſſe* (as he ads) unto *this Grace,* wherein we *ſtand,* and *Rejoyce* under the *hope* of the *glorie of God.* And (here) is the *TRIANGLE,* we ſpake of *firſt.* For, *They* beholding the *Star* above, *Conceived Chriſt* by *faith,* in the *firſt angle.* In ſtrength whereof, they *enjoy Him,* that is our *Righteouſneſſe;* by whom, they had *Peace with God,* which (as a *ground-line*) leades them to *Ioy in the holy Ghoſt;* in the *ſecond angle.* Which (firſt) *ariſes here* (on *earth*) to *lift-up* their *hearts;* and (after) returnes to the *third angle;* and *finiſhes,* with them *againe,* in *heaven:* from whence, *the Starre,* and *theſe influences,* came. *This Ioy,* they (then) but *taſted;* but (now) they doe *enjoy eternally with him,* (they ſought) in the *glory of God the father. Where* wee will leave *them, above the Starres;* to receive the *full Reward* of all their Labours; and conſider (a little) with *our ſelves,* how *wee* may *ſo keepe this Feaſt* of their *Memorie,* that wee may (at laſt) come to bee *Gueſts,* at that *Table,* where now *they feaſt* with the *Lambe,* and his *Spouſe,* for ever. And, *that* is to be done, *Two waies.* Firſt, We muſt *behold* our *Object.* And (*Secondly,*) We muſt make *our ſelves,* like *them;* and *ſo following them,* we ſhall come to the *ſame End,* they did; (*Ioy.*)

Application.

Firſt; Though *that Starre* bee gone (that led *them*); yet, *God* hath

[d] Eccles. 11. 7.
[e] Tob. 5. 12.
[f] Luke 1. 79.
[g] Confeſ. lib. 9.
[h] Rom. 14. 17.
[i] Rom. 5. 1.

hath not left *us* in the *darke*. *Wee* have (as well, as *they*) the *Light of Nature* in our Soules; which is the *Candle of the Lord*, (ſayes [k] *Salomon*) *Inveſtigat omnia ſecreta Ventris*; It ſearcheth all things *below*: but, not in *Heaven*. It is no *Starre* (indeed); but, a *Candle*: and (which is worſe) it *winkes* in the *Socket* too, and burnes *dimme*, ſince it *fell*, in *Adam*. Yet, though it halt, (like *Mephiboſheth*, after the *fall*) it is of the *Blood royall*; and ſhould bee *regarded*. For, it proceeded from *God*: and *by It*, wee are capable of a *greater Light*, which *God* hath alſo given *us*. A *Light*, which *they* ſaw not, as *wee doe*. And *that* is, the *written Word* of his *Law*: which expreſſes it ſelfe to *us* (as *their Starre* did,) by *five Beames*.

[k] Prov.20.27.

Scala Cæli. Epiſc. Wint.

By the *firſt*: we ſee, it is a *Light*. *Thy Law is a Light* (ſayes *David*): *Lux oculis*; a *Light*, that (firſt) opens *our eyes*, and lets us (no longer) *ſleepe* in *death*. By *this*, we begin to be *awake*, and underſtand *ſomewhat*. Nay: it is *Lux pedibus*, a *Light* (not onely, to be *looked* on; but) to be *followed*. Which, that we may (more readily) *doe*, we may ſee (by the *ſecond Beame*); that, it is no *Candle*, nor *earthly fire*; but, *Starre-light*. It is, an *Epiphany*; a thing, on *Mount Sinai*, revealed from *above*: from *heaven*, it ſelfe; and comming *downe*, from *thence*. By the *third Beame*, we perceive *Cujus*: *whoſe Starre* it is. Even *his*, that dwels *there*; *Gods Word*, that ſent it. And (more particularly) by the *fourth Beame*; *whence* it *riſes* (in *Oriente*) in *him*, that is *Oriens*: it is (*Verbum, per Verbum*) *Chriſt*, the *eternall Word*, offered to us in the *written Word*. And, by the *fift Beame*; we perceive the *Motion*: as it came *from him*; ſo, it leades *to him*. For, *Chriſt*, is *the end of the Law* (ſayes Saint [l] *Paul*). Now, though *this*, be a *great Light*: yet, the *Law* and the *Prophets* (in compariſon) are but *Starre-light*: ſuch, as *theſe men* had, to find *him* by, in reſpect, of what *we have*, at this preſent.

1. 2. 3. 4. 5. [l] Rom.10.4.

In *former times*, God ſpake to *the Fathers* by the *Prophets*; but, *in theſe laſt dayes*, *Hee hath ſpoken unto us*, *by his Sonne* ([m] ſayes the *Author*, to the *Hebrewes*). *Hee hath called us* (ſaith [n] Saint *Peter*) into his *marveilous light*. And, *that's* his glorious *Goſpel*. Which, is not like a *Starre* (with *five Beames*): but, a *great Conſtellation of Starres*: whoſe *Beames* cannot bee counted. The very *Via lactea*; that *broad Path of Light*, which (through the *Starry-firmament* of the *Law*) leades the *high-way* to the *houſe of Iove*. In which, every *ſeverall paſſage* (*verſe*, or *line*) that touches *Chriſt*, is *denſior pars Cæli*, (a *particular Starre*) which ſtand *thicke together*, (as *marks*, of *direction*) and doe (*all* of them) in their *order*, make *one great Conſtellation*.

[m] Heb.1.1.2. [n] 1 Pet.2.9.

In midſt whereof, riſes the bright *morning-Starre* (himſelfe); and (as Saint *Iohn* the *Baptiſt* ſaid), *Oportet illum creſcere*; that, hee ſhould *grow*, and riſe by *degrees* (as *day*, doth): So he was content; *firſt*, to appeare like a *Starre*; and, by *degrees*, (like ſeverall *Beames*) to ſhew himſelfe. By the *firſt*, hee but *dawned*, to *Adam*, (in *Semine Mulieris*).

1.

Mulieris). In the *ſecond*, he appeared to *Abraham* (in *Semine ejus*).
2. In the *third*, he *ſparkled* to the *Iewes* (*Orietur Stella ex Iacob*). In the
3. *fourth*, he *blazed* to the *Gentiles* (*this day*), (*Vidimus Stellam*). In
4. the fifth, he *riſes*, as a *full Sunne* in the Goſpel (*Sol Iuſtitiæ*); and *ſhines glorioufly* to this day. So *He*, that was but a *Starre*, to *them*, in the *Cradle*; is (*now*) a *Sunne*, to *Vs*, in the *Goſpel*. And, *this Sunne* no ſooner caſts a *Beame* on *Vs*; but it *workes*, as the *Starre* did. *Firſt*, It *mooves* in us (if we be right *mettle*); it *raiſes Faith*, which will *reflect* the light *againe*. The ſmalleſt *pins-head*, (if it be *bright*) will *reflect the Sunne*, as well (though not *ſo much*) as a *greater*: and, the *leaſt ſparke of true Faith*, (a *Starre*, no *bigger*, then a *graine of Muſtard-ſeed*) ſo it doe *truely ſhine*, is ſufficient. We ſhall know it, by the *motion*. It (firſt) moves *within*: and (then) it mooves *us on*: wee come (as *hee* hath ordained) to the *Place*, (where *Salvation* is to be had) to the *Church*, and enquire *farther*. And, *there* wee meete with an *other Firmament* of *Starres*, to guid us; (his faithfull *Miniſters*)
[o] Matth. 5. [o] *Lux Mundi* (as he cals them), *Starres* of this World, who (in their ſeverall *Orders*) being of *ſeverall Magnitudes*, doe *direct* us, either by the *particular Beames* of their *owne* pious *readings*; or, by the *Light* of *Conſtellations* (*Fathers*, and *Councils* aſſembled).

"But, let us be ſure, we follow a *Starre* (then) and not, a *Glow-*
[p] Iſai. 14. 13. "*worme*. For, *Hee*, that ſaid, *I will* [p] *aſcend above the Starres, and be like the moſt high*, (the *Devill*) hath *his Starres* too (ſuch, as *they bee*).
[q] Amos 5. 26. The *Starre of your God Remphan* ([q] ſaid *Amos*): And to the adorers of the *World*, the *Fleſh*, and *himſelfe*; "*Hee* can make a "*wretch*, thinke a great *rich Knave*, to be a *heavenly King*, and all "his *peices of Gold*, Starres. He can make a *Letcher*, thinke a *Puncke* "in a *Carroch*, to be a *Venus* in a *Charriot*: a very *blazing Starre*. A "*drunkard*, to take *Earth* for *Heaven*: the *ground*, ſhall looke *blew*; "and every *Stone*, ſhall bee a *Starre*. *Theſe*, are *Ignes fatui*: not "*Starres*, but *Fooles-fires*; that onely leade men into *Bogges* and "*Quag-mires*. But, (which is *more dangerous*, and *moſt lamentable*) even among the very *Lights of the Church*, there are *ſome ſuch Starres*
[r] Apoc. 6. 13. (as Saint *Iohn* ſpeakes of) [r] that are *falling Starres*; and *others*, though
[ſ] Apoc. 12. 4. they *ſhine long*, and doe not *fall*; yet, the [ſ] *Dragon* hath power to *pull them out* of their *Orbe*, with his *Taile* (by *one Traine*, or *other*).
[t] Apoc. 1. 16. But (*God be thanked!*) wee read of *ſome Starres*, that [t] *Chriſt* himſelfe holds in *his owne hand*. *They*, are *ſafe*; and *ſuch*, as hee *leades* by the *hand*, wee may *ſafely follow*. And *they*, are to be *knowne*, by their
1. *five Beames*. Firſt, if they be *Lights*; that they can *open the Eyes* of
2. the *blind*; and informe the *ignorant*: Secondly, if they be *Starres*; not *fire-brands*; Flaming, in *Charity*; not, *Scorching*, in *fury*; like
Scal. Cæl. *Chriſt*, who was a *Day-Starre*; not a *Dog-Starre*: Thirdly, if they
3. *be Ejus, His*. For (then) they will *deliver nothing*, but [u] *what they*
[u] 1 Cor. 11. 23. *receive from him*; and caſt no *Beame*, but what is warranted, by the
4. *light of his Word* written: Fourthly, if they come *ab Oriente*: have a

lawfull

lawfull Calling: and bee *ordained* by the *ſucceſsion of the Primitive Church*, which had *her beginning, in Oriente.* Fiftly, and laſtly, if they be *Moventes:* if their *Feete, walke*; as their *Mouthes, talke:* if their *lives*, as well as their *Doctrines*, lead to *Chriſt. Such Starres* we may follow; when (for the *Triall* of our *Faith*,) any *Cloud* of our naturall *dulneſſe* comes betweene that *glorious Sunne*, and *us.* But, when wee have (according to his *Ordinance*) received *direction* and *reſolution*, by his *Church*; and eſcaped the *ſnares*, of that *Edomite* (Satan,) *he himſelfe* will ſhine *againe*; and by the *Beames* of *his owne Spirit*, bring us to *himſelfe.* Since therefore, we (of theſe *latter times*) have the *advantage* of the *Object*, and are the *Harveſt* of the *Gentiles*, thus *ripened* by this *glorious Sunne*; it is fit, wee ſhould appeare *no worſe*, then our *firſt fruits* (much *better*; if it may bee): and having ſo great a Light, we ſhould [x] *Walke as Children of Light.* 5.

[x] 1. Theſſ. 4.

The *Goſpel* of *this day*, is our *Epiphanie*, from above; and *Wee* ſtand (*this day*) in the *firſt angle*; for *Videntes.* If We can but make *our ſelves* (like *Them*) wee ſhall finde *Ioy*, in the *ſecond*; and make as *perfect* a *Triangle*, in the *third* (as *they* did.) *Firſt*; *They*, were *Gentiles*; ſo were *Wee. Secondly*; They came *ab Oriente*; ſo did *Wee*, in our *fore-Fathers.* Thirdly; They were *Men*, of the *beſt ſort* and *faſhion*; but, it skills not, whether wee *bee ſo*, or *noe*; if wee be *like them* in the *fourth*; and that is, *Wiſe-men.* And, that ſhall appeare, by the *Faith*, that wee have gotten by *this Epiphanie.* For, if wee bee *ſo wiſe*, as to know that it is *Chriſtmas*, (that *Chriſt* is *borne*, to *die* for us:) and ſo *faithfull*, as to beleeve it: Let *this Faith*, ſhine *this daie.* Let us ſee, by the *five Beames* of it, that it is a *true Starre* (how *ſmall* ſoever.) Let it ſend *One Beame*, out of our *Eies*: let us (thankefully) lift *them up unto the hills, whence commeth our Salvation.* A *ſecond*; through our *Mouthes*: boldly to *Confeſſe*, and cheerefully to *magnifie him for this Love.* A *third Beame*; at our *Feete*: readily to *runne the way of his Commandements.* A *fourth Beame*, at our *Knees*; to *adore him*, in his *Humilitie*; " and *bow them*, even at his *Name*: " ſince (at this Time) hee *bowed from heaven*, to *earth*, to bee named " *Ieſus* (a *Saviour*) for our ſakes. And therefore ſhine fairely forth (thou *fift Beame*) through our *Hands*, that (*gratefully*, and *liberally*) wee may *offer* unto him, the *Gold of our love* and *Charity*; the *Myrrh*, of our *Teares* and *Repentance*; and the *Frankincenſe*, of our *Praiers* and *Prayſes.* Behold the *Magi*, (loaden, with *Gold*; inflamed, with *Frankincenſe*; and *hallowed*, with *Myrrh*) *kneele*, and *Offer* at Chriſts *Cradle*: ſhall not a *Chriſtian*, doe *more*, then the *Heathen?* " Is Chriſt *borne*; " and, no *Dona ferentes?* there ſhould bee *publique Offerings*, at the " *Birth of Kings.* Yes, but *where* ſhall wee *lay them?* Chriſt is in " *Glorie* (now,) and *needes them not*: or if he *did*; wee cannot *reach him.* Therefore *They* had the advantage of Vs: that they *could* come to his *Cradle*, (where wrap't in *Want*, and a few poore *Clothes*;) " *they* " *could offer*, to *Relieve* him in his *Manhood.* Could *They ſo?* and *cannot*

1. 2. 3 4. 1. 2. 3. 4. 5

not Wee? How *often*, doe wee ſee *him* (in like *Povertie*) when the diſtreſſed *Members* of his *Bodie* want Reliefe? "Doth hee not lye "(yet) in his *Cradle*, like an *Infant*; when *Infants*, that are called "by his *Name*, (*Chriſtians*) lie *ſtarving* in their *Cradles*, for want of "*Meate?* Doth not his *Bodie ſuffer* (yet); when any of *his Members* "ſtand *ſhivering* for cold, and not a *ragge* to wrappe them in? Doth "not his *Soule ſuffer*; when any *Ignorant Soule* periſhes for want of "*Inſtruction?* or a *Carleſſe-one*, for want, of *admonition?* A *wiſe man*, will *Conſider* this, and *Offer*. And, it is good, to offer (here:) For, our *Riches* may goe to *heaven, before* us; but, they cannot *follow us*. But, *one* will ſay: *I have no money*, to relieve: an *other*, I want *wiſe-dome*, to inſtruct: a *third*, I am a *Poore man*; and have neither *Wealth*, nor *Wiſedome*. O *Man!* God requires of *thee*, not *what thou haſt not*: but, *what thou haſt*. Let the *Rich man*, *offer* the plentifull *Gold* of his *Charitie*. The *Wiſe man*, the (*bitter*, but wholeſome) *Myrrhe* of *Admonition*. And; hee, that hath *Both*, let him *offer Both*. And, (then) hee, that hath *neither*, ſhall *offer to God*, the *Frankincenſe* of *Praiſe* and *Thankſ-giving*, for *Both*. For, the *Pooreſt*, can doe *that*.

Let the *Starre* of thy *Faith* ſhine cleerely *all theſe waies*; or (at leaſt) *ſome one* of them, *this day*: and *offer freely* unto Chriſt, that his *poore Members* (who are the *hands*, that he *receives by*) may know, by *thy liberalitie*, that thou haſt had (this day) an *Epiphanie*. So, ſhalt *thou*, bee a *Starre* (thy ſelfe:) an *Epiphanie* of *Ioy* and *Comfort* unto them: and, by thy *Light*, (perhaps) lead *others* in the *ſame way* after thee; to *offer unto Chriſt*, by thy *example*. However; having *thy ſelfe offered* the *Gold* of thy *goods*, in thy *Charitie*, and Benevolence: the *Myrrhe* of thy *Bodie*, in thy *Obedience* and Reverence: and the *Frankincenſe*, of thy *Soule*, in thy *Praiers* and *Praiſes*; and ſo given (in way of *Seiſin*) the *firſt-Fruits* of *all the Goods* thou haſt (both *Spirituall*, *Corporall*, and *Temporall*), Thou mayeſt (*this day*) keepe a *Feaſt*, (in Gods Name), with all *Cheerefulneſſe*, for joy of this *Epiphany*. And having (the *better* to *Crowne*, and *heighten* the mirth and contentment thereof) given thy *Meate*, to the *hungry*; thy *Drinke*, to the *Thirſty*; thy *Money*, to the *Indigent*; and thy *Counſell*, to the *Ignorant*; and ſo, conſecrated thy *Body*, *Soule*, and *Goods* to God: goe thy wayes (as [x] *Salomon* ſayes), *Eate thy Bread with joy*; *and drinke thy Wine, with a merry heart*; for God *accepteth thy workes*.

[x] Eccleſ. 9. 7.

And *then* ſhall ariſe unto thee, *joy*; *Ioy in Chriſt* revealed unto thee, by the *Epiphany* of this *Goſpell*: whom, (like a *Wiſe-man*) thou haſt *ſought*, in *Hope*: found, by *Faith*: and *offred* unto, by *Charity*; no doubt, but thou ſhalt ſafely *returne home* into thy *Heavenly Country*; whence, thou (firſt) *cameſt*: and (in the meane time) (*Gaudere cum Gaudentibus*) *rejoyce* with *theſe wiſe-men*, as they did. Thou ſhalt have more *Ioy*, in the *continuall Feaſt* of a good *Conſcience*; then the *worldly Feaſters* have, in their *Corne*, and *Wine*, and *Oyle*. For, *Corne and Wine* ſhall bee (*Sacramentally*) made *his Fleſh and Blood*: which ſhall

make

make thee *one Starre* with him, as a member of his happy *glorious Bodie*; whereby, thou ſhalt be *annoynted* alſo, with the *oyle of gladneſſe*, above thy *fellowes*; that *regard not* theſe *Myſteries*.

Ioy and *Felicitie* is that, all men ſeeke for. It is the *Summum Bonum*: but (then) it muſt bee *eternall*; or elſe, it may bee *Bonum*; but not *Summum*. This *Ioy* (in the *text*) riſes to us on *Earth*, by Chriſt; and *finiſhes with us*, and *him*, in *heaven*; where, is *Eternitie*. Let us therefore, (even in the middeſt of our *Feaſting and Mirth*) *lift up* our hearts to *him* (our *Starre*) ſince *hee* hath *declared* himſelfe (thus) to *us*; and, we ſhall *feele Ioy ariſe*; that will (firſt) *Comfort* us (here) and (after) *meete us* (there) where hee dwells eternally, that ſhall make us ſhine (*our ſelves*) *Sicut Stellas in perpetuas habitationes*, as *Starres for ever and ever*.

Mans *Heart* (wee know) hangs, naturally, with the *ſharpe end, downe-wards*: where, (like a noble *Pyramis* inverted) it is often (*too deepely*) ſtuck into the *Earth*: ſo that, what ever *ſpreads upward* from it, *ſavours* of the *Soyle*; and muſt *needes* doe ſo, while it ſeekes to *nouriſh* it ſelfe, from *Below*. And, moſt of the *Seers* (the *Wiſe-men*) of *this world*, goe (firſt) by the *ground-line*, to ſeeke a *falſe Ioy* on *Earth*, (whence, it is not poſſible, there ſhould be any *Reſultance* to make an *Angle* up-ward:) But when (by *Gods grace*) there is an *Object* revealed from above (as this *Starre*, or the *Goſpel*, for example) it is able to *turne* a mans *heart* in his *belly*: *Then*, wee begin to have *Surſum-Corda*: *then*, wee are upon our *true Baſe*; and the *Pyramis* ſtands (as it *ſhould* doe) *upward*. I know, it is wittily obſerved, That in the naturall frame of the *Bodie*, the *Heart* hangs (with the *open-part*) *up-ward*, that It may (more readily) *receive Influence*, and *Guifts* from *heaven*; But, when (by an *Epiphanie*) it hath ſo done; It (thankefully, and *Supernaturally*) turnes the *Point upward*, (like a *Needle*, to a Load-ſtone) and ſo *powres-out againe* the *over-flow* of thoſe *Graces* received. Which (ſome time) falls on the *Poore*; in workes of *Charitie*, to relieve their *Bodies*: and (ſome time) on the *Ignorant*; in good *Inſtruction* or *Example*. So that (*TRIANGVLARLY*) we *lift-up* our *hearts*, and make *Heaven* our *Object* in the *Top*. Whence, deſcends *one Beame* that (through us) *powres-out* theſe *Graces*: and *an other Beame*, that (for the ſame cauſe) makes *Ioy* ariſe to *us*, on *Earth*. Which (firſt) *touches* us, with *one Beame*, (*here*) and (after) *meetes us* for ever, in *heaven*; whence it came. And ſo, makes a *Perfect Triangle* (*in eodem Tertio.*) Which *Trine aſpect* reſembles (in ſome ſort) the *ſacred Trinity* it ſelfe. For, as from the *Father*, reſpecting the *Sonne*; and the *Sonne*, reſpecting the *Father*; proceeds the *holy-Ghoſt*, (the Spirit *of Ioy and gladneſſe*) in whom (by a *Trine-Vnion*) they are perfectly-*Vnited*: So, from *heaven*, regarding *Man*; and *Man*, regarding *Heaven*; proceedes true *Ioy* in the *holy-Ghoſt*: in whom, at laſt, both *God and Man* ſhall be eternally-

Vnited. So (here) is the *Triangle*, of our *Text*, made *perfect*. *First*, by some *heavenly Epiphanie*, (from God above;) an *operative Faith* is raised in us, (that are *Videntes*) *below*; to Iustification: by the *Sonne* (in the *first angle*.) Which *Faith*, *first* (thankefully) *reflects* the *Beame*; and *lifts-up* our hearts, to *powre-out* the workes of *Charity*: And (then) leades us, by the Branch, or *ground-line of Peace in Christ*, to *Ioy* in the holy *Ghost*. Which (*first*) arises in the *Second angle*, to *Reward us* in part, and give us *a Taste*, to *season* our *Feast* (*here*) on Earth, *Gaudio magno valde*: and *after* finishes *againe*, the *third Angle*, with *us above*, *in Gaudio maximo*; *Where*, wee all hope to be *Vnited* in the *glorie of God the Father*; There, to shine *our selves*, [2] *Sicut Stellæ*, *in perpetuas Habitationes*: as the *Starres for ever and ver*.

[2] Dan. 23. 3.

So (here) wee will *end* our *Meditation*, *on this Epiphanie*: and (like *these wise-men*) since we can *question*, but not *comprehend*, the *Mysteries* therein; We will leave our *Contemplation*, and doe (as *they* did;) *fall to Adoration*: Saying, as the *Church* (this day) *hath taught us*.

O God, *which by the* leading of a Starre, *didst manifest* thine onely begotten Sonne *to the* Gentiles; *Mercifully grant*, *that* wee, *which know thee* now by Faith, *may*, *after this life*, *have the* fruition of thy glorious God-head, *through* Christ our Lord; *Amen*.

APENDIX.

APENDIX.

HAving (according to my weake facultie, and diſtracted Studies) ſet downe, what I thought moſt profitably obſervable on the *Epiphany*; I ſuppoſe, it will not be amiſſe, for the *Curious* (that are at leaſure) to ſee the *diverſity of opinions*, which the *Wiſe-men of the latter times* did hold, both concerning *theſe Wiſe-men*, and the *Starre* that led them. Wherein, I dare *determine* nothing; ſince thoſe *grave Doctors* could not: *onely* I will ſet downe *briefely* what I have *read*; and let every man *thinke*, as *God* ſhall pleaſe to *guide* him.

Quæſtio prima.

De Stellâ Magorum.

FIrſt, for the *STARRE*; that led theſe Wiſemen to Chriſt; and *what* it was. *One* thinkes it was one of the very Starres, that deſcended from the *Firmament* to waite on theſe men, to Chriſt: and that's [a] *Gregory Nyſſene*: but *hee* ſeemes to goe *alone*: for the *current* is againſt him. Almoſt *all the reſt* (ſayes [b] *Maldonat*) thinke it no *Starre*, but the *ſimilitude* of a Starre; *Non naturam ſed Figuram duntaxat habuit Stellarum* (ſayes [c] *Chryſoſtome*). For, *this* differed from the *Starres*: Firſt, in [d] *Place*; Secondly, in *Splendour*: Thirdly, in *Motion*: Fourthly, in *Beginning*: Fifthly, in *Office*: Sixthly, in *Duration*; with *many other* differences, you may find in [e] *Abulenſis*. But if no *very Starre*; what then? [f] *Some* thinke it was the *holy Ghoſt* that now at *Chriſts Birth* appeared, like a *bright Starre*; as (*after*) hee appeared at his *Baptiſme*, like a *white Dove*. [g] And *others*, thinke it was *Gabriel*, that appeared to the *Shepheards* like an *Angell*; and, to *theſe Men*, like a *Starre*: (for *Angels* are called *Starres* too, *Apoc.* 1. 29.) [h] *Others* ſay: whatſoever it was, *Non poterat moveri, niſi ab Angelo*: peradventure, for *this* reaſon; the *Starres* (*naturall* Lights) were made *in* [i] *miniſterium cunctis Gentibus*; And the Angels (*Spirituall* Lights) were appointed [k] *to doe Service* to the *Elect*. Therefore, a *Starre* to ſhew it, becauſe they *were Gentiles*: and, an *Angell* to moove it; becauſe they were *Elect*. *Others* thinke it was a *Comet*: *Ego aut Cometam, aut Angelum dixerim*, (ſayes [l] *One*). *An* [m] *other* denyes it to bee a *Comet*, by *nine* or *tenne reaſons*. Whereof, *theſe are part, viz. Comets* onely [1] appeare in the *night*; they [2] move Circularly with the *Heavens*: they [3] *vaniſh*, with the Starres; they [4] are too *high*, to *lead a way* on earth; they [5] uſe not to appeare at the

[a] *Homil. de Chriſti incarnat.*
[b] *Super Matth. cap.*
[c] *Chryſoſt. Theophilat. Euthymius in Pelarg. queſt. Evangel.*
[d] *Pet. de Natal. lib. 2. cap. 47.*
[e] *Super Matth. cap. 2. queſt. 11.*
[f] *Vide Maldonat ſuper. Mat. cap. 1.*
[g] *Pet. de Natal*
[h] *Toſtat. ſuper Matth. cap. 2. queſt. 15.*
[i] *Deut. 4. 19.*
[k] *Heb. 1. 13.*
[l] *Mald. ſuper Matth. cap. 1.*
[m] *Abulenſ. ſuper Matth. cap. 2. queſt. 11.*

Birth, but at the *death of Kings, &c.* This *did* not: *was* not; ſo, therefore, was *no Comet.* Notwithſtanding, it wanted not *altogether* the ſignification of a *Comet* (ſayes [n] *Aquinas*). For, it *foreſhewed* the comming of the Kingdome of Chriſt, which ſhall [o] *ſhake* and *confound* all the *Kingdomes of the Earth*; and ſtand (*it ſelfe*) for ever. [p] *Baronius* ſayes, it is not *eaſie to define*, of *what ſubſtance* it was. But [q] *Toſtatus* hath ventured to doe it. It was (ſayes hee) *de naturâ Elementorum, corpus de vaporibus:* and the *Light or fulgure* in it, was purely *Supernaturall.* But, whatſoever it was, it is moſt generally held with [r] S[t]. *Auſtin*, that it was *de novo. Nam Virginis partu, nova Stella apparuit*, ſayes hee. It was *New created*, for this *very purpoſe*, whatſoever it was.

[n] *Part. 3. queſt. 36. art. 7.*
[o] *Dan. 2.*
[p] *Anno Chriſt. 1. Numero 35.*
[q] *Super Matth. cap. 2. queſt. 16.*
[r] *Lib. 2. cont. Fauſt. cap. 5.*

Quæſtio Secunda.

2. The *ſecond Queſtion* among them is, *At what time* the Starre appeared? and [s] *ſome* ſay, *Two yeare before Chriſt was borne.* And they collect it, becauſe it is ſaid by [t] Saint *Matthew*, that *Herod commanded all the Children of two yeere old, and under, to bee ſlaine, according to the time hee had diligently learned of the Wiſe-men.* As if they had ſeene it *two yeere*, ere they came. [u] But *others* ſay, that it appeared (firſt) on *Chriſts Birth-night*; and that, as *Herod* (knowing that *Chriſt* was to be borne in *Bethleem*) not onely *ſlew all there*, but all in the *confines alſo*; So knowing that *Chriſt* was *Borne* on *Chriſtmas day* (*Twelve dayes* before the *comming* of the *Wiſemen*) he ſlew *all that were older* or *younger*, by a *yeare*, (*before*, or *after*) to bee *ſure of him: Vt propria Malitia ampliavit locum, ſic ampliavit & Tempus* (ſayes [x] *Salmeron*). But the *commoneſt*, and *beſt opinion* is, That it firſt appeared on the *Birth-night* of Chriſt. *Auguſt. Ser. 4. de Epiph.*

[s] *Epiphanius hereſ. 30. 31.*
[t] *Matth. 2.*
[u] *Baron. anno Chriſt. 1. & Auguſt. Ser. 4. de Epiph. & Madon. ſuper Mat. cap. 1.*
[x] *Tom. 3. Tract. 38. fol. 344.*

Quæſtio tertia.

3. The *third Queſtion* is, *where they ſaw the Starre* firſt? And [y] *ſome*, (becauſe it is ſaid: *Wee have ſeene his Starre in the Eaſt*) thinke that it is as if they had ſaid, wee (*being in the Eaſt*) *have ſeene his Starre* (viz. in the *Weſt*); right over *Ieruſalem.* Which was the *reaſon*, that they came *thither firſt.* (And wee read not, that it *mooved*, till they were come *thither.*) For, had it appeared *firſt* in the *Eaſt*, it might as well have led them (at firſt) *directly to Bethleem* where he *was*, as to *Ieruſalem*, where he *was not.* But [z] *Others*, who ſay; (if It had appeared over *Ieruſalem very high* in the *Ayre*, they might have *miſtaken* the *Place*; and if *very low*, (neere the *City*) they could not have ſeene it ſo *farre off*) doe rather hold (and they the *greater number*) that it was ſeene (firſt) in the *Eaſt*, where theſe *Magi dwelt*; and, going toward *Ieruſalem*, led them *all the way*, [a] going in the *lower Region of the Ayre*; and mooved, *ut columna Nubis in deſerto*, to guide them in every *croſſe path*: elſe, they could never have *followed* It, ſo *directly*; but they ſhould (oft) have *loſt their way*, ere they came to *Ieruſalem.*

[y] *Fulgent. in Ludolph. part. 1. cap. 11.*
[z] *Toſtat. ſuper Matth. cap. 2. queſt. 18.*
[a] *Tho. Aquinas. part. 3. art. 7.*

Queſtio quarta.

4. It is queſtioned (*fourthly*), Whether any of the *Gentiles*, beſides *Balaam*, (and theſe men) had any *fore-knowledge of*, or viewed

at

at all, *this Starre*: [b] *Some*, hold *negatively*, and *ſome*, ſay, That *other of* the *Gentiles* fore-ſaw the *Starre*, as well as *Balaam*. *Albertus magnus*, *Libro, cui nomen Speculi*, ſaies; that *Albumazar* (the *Arabian*) fore-told of *ſuch a Starre*, or rather *Conſtellation*, (*in ſuo majore intraductorio, Tract 6.*) which ſhould have the *Appearance* of a *Virgin*, with two *Eares of Corne* in her hand, nouriſhing *a Child*; Which a certaine *Nation*, ſhould call *Ieſus*. [c] Yet *Salmeron* ſaies, the *Learned denie this Liber Speculi* to bee *Albertus his Booke*. [d] *Baronius* (*twice*, in *one page*) cites *Chalcidius* (that commented on *Plato's Timæus*) for taking notice (as a *heathen*, I ſuppoſe) of this *Starre*: *which*, in that *Comment*, he calles *Amica Stella*. *fol.* 219. But whether *Chalcidius* were a *Heathen*, a *Iew*, or a *Chriſtian*, [e] they (that ſet him forth) cannot tell, as appeares by their *Epiſtles* before his worke. Neither can they tell, in *what time* he wrote. [f] *Others* collect (by the Prophecies of the *Sibylls* (if wee have them *truely* delivered,) That thoſe *Phanaticall women* of the *Gentiles* foreknew the *Riſing of this Starre*, as well as *Balaam*. Now whether *any other Gentile* (beſides *Balaam*) fore-knew the *Riſing of this Starre* or *no*? [g] *Abulenſis preſumes* that *many others*, beſides the *Magi*, did ſee it, when it was *Riſen*; that *many* might take notice of the *Birth of Chriſt*. For that (ſaies hee) *magis redundabat ad gloriam ejus*. [h] And *Chryſoſtom* ſaies, That though *all ſaw it*, yet all *underſtood not* what it ſignified: *Ab omnibus videbatur, ſed non ab omnibus intelligebatur* (ſaies he.) But [i] *Petrus de Natalibus* denies, that *all men* ſaw it. For when they came to *Ieruſalem*, it *vaniſhed*; and the *Iewes ſaw it not* (ſaith hee.) Of which opinion, is [k] *Salmeron*, and *many* others.

[b] *Pelag. & Pet. Aliacenſis. queſt. 30. in Gen.*

[c] *Sup. Math. Tract. 39. fol. 357.*

[d] *Anno xpi. in Num. 25. & Num 30.*

[e] *Meurſius Edit. impreſſ. Lugduni Batavorum. 1617.*

[f] *Steuchius lib 1. Philoſop. cap. 22.*

[g] *Sup Math. cap. 2. queſt. 14.*

[h] *Tom. 2. Hom. 62. in Epiph.*

[i] *Lib. 2. cap. 47.*

[k] *Tract. 39 fol. 356. & Tho. Aquin. par. 3. queſt. 36. art 37. Queſtio 5.*

5. It is (*fiftly*) queſtioned, *How this Starre declared the Birth of Chriſt unto them?* [l] *Some* ſay, a *Voyce came from it*, to direct them. *Others*, That by the *Art of Aſtrologie* they read it in the *Starres*. Which Art, *Iſidore Hiſpalenſis* (for it is *his opinion*) ſaies was *lawfull*, till the *Goſpel*. [m] *A Chriſto edito, nemo exinde Nativitatem alicujus de Cælo interpretaretur*. Now, that they did know him *this way*, is intimated by Saint *Mathew*, [n] (ſaies *Maldonat*:) when hee *choſe rather* to call them *Magi*, then *Reges*; For, to *know one* by the *Starres*, is the *Art of Wiſe*, or *Cunning Men*, and not of *Kings*. But [o] *Chryſologus* denies they knew him *this way*; *Chriſtum naſci per Deum didicerant, non per Artem*: and ſaies, they knew it *alto Sacramento*, by a deepe *Sacrament*. [p] *Others* thinke, that they (beeing *Balaams Countrie-men*) knew it by *Balaams Prophecie* (as I have *touched before*:) and *others*, that (being *Gentiles*) they had it declared out of the *Prophecies* of the heathen *Sibylls*. [q] For *Sibylla Erythræa* fore-told that a *Starre ſhould declare the Birth of a King of the Iewes*: [r] And *Sibylla Samia* wrote thus.

Humano quem: Virgo ſinu inviolata fovebit;
Annuit hoc Cælum, rutilantia Sydera monſtrant.
When a pure Virgin, *in her wombe ſhall beare,*
Heaven intimates, and *ſpeaking Starres declare.*

[l] *Chryſoſt. in opere imperfect.*

[m] *Originum lib. 8. cap. 9.*

[n] *Sup Math. cap. 2.*

[o] *Ser. 157.*

[p] *Toſtat. cap. 2. quæſt. 19.*

[q] *Baronius, anno Chriſt. prima. num. 14.*

[r] *Salmeron. Tract. 39. fol. 355.*

Others

[f] *Chryso Ser. 156. & Latimer in Ser. de Epiph.*

[f] *Others* thinke, that they (beeing *Chaldæans*) bordering on *Babylon*, might have it revealed out of *Daniels Prophecies*: for *Daniel* lived *long* (*there*) in those *parts*, and *Prophesied of Christ* among the *Heathen*.

[t] *Mald. Sup. Math. cap. 1.*

[t] *Others thinke*, That they being *Magi* (*Magitians*) *conjured the Devils*; and as (afterwards) they *confessed Christ when hee cast them out*; so, (*now*) they *Constrained them* to *declare the meaning of the Starre*, by the *power* of their *Art*, whether they *would*, or *no*. And *some* thinke, that they had it revealed by some *Dreame*, (like as they were *afterward warned* to *avoyd Herod*.) The [n] *old Legend* saies, They saw *a Starre*, with *five Beames*, (or a *five-fold Star*) that instructed them. 1. *Materiall*, the Starre in the *East*: 2. *Spirituall*, the *Starre* of *Faith*, in their hearts. 3. *Intellectuall*; an Angel in a *Dreame*: 4. *Rationall*; the Virgin *Marie*: 5. *Supersubstantiall*; *Christ himselfe*. But this *Conceit* [x] *Abulensis Episcopus* dislikes; and will not *approve* of it, *nisi accipiatur Mysticè*, saies he. *Others* say, the *Starre*, in it selfe, was sufficient to *declare* it. For it did not (like a *Comet*, with his *loose flayring-hayrie-Beames*) *obscure*, what it *signified*: [y] but there was (in it) a certaine *Divine virtue*, that did *illuminate* their *hearts*, as well as their *Eies*; and stirred them up to seeke Christ; kindling, (or much *increasing*) their faith: by which (especially) they *understood* it: [z] so *Chrysostom*. *Balaam, their Prophet* (saies hee) *saw It in spirit*; and *they saw it with their Eies*, and *Beleeved*. *He* by *Prophecie*, *fore-told Christ should come*; and *They*, by *the sight of Faith*, *knew hee was come*. And, that they knew it *from Balaam*, is the *most constant opinion* of (almost) *all* the old *Authors*, [a] saies *Maldonat*. But (for *conclusion*) When the Star had brought them to the *house*, where *Christ* was, in *Bethleem*, [b] *Salmeron* saies (from the *testimony* of *Maximus*) that the *Starre stooped-downe to Earth* and *sent forth greater and clearer Beames*, then *before*: to *demonstrate not onely the Place, but the very Child*.

[n] *In festo Epiph.*

[x] *Abulens. sup. Math. quæst. 41.*

[y] *Baron. Anno Christo. 1. Num. 35.*

[z] *Tom 2. Hom. 16. in Epiph.*

[a] *Sup. Math. cap. 1.*

[b] *Tom. 3. Tract. 39. fol. 364.*

6. *Lastly*: It is inquired *What became of this Starre, when it had brought them to Christ?* [c] *Some*, that suppose it to be made of the Substance of the *Elements*; a *Body of vapours*, say: That *Peracto officio, rediit in præjacentem materiam*. But [d] *Pelargus* seemes to blame *Haymo Super Math. 2.* for saying, That it was *no more seene of men*, after it had brought *the Magi to Christ*; since *Gregorie Turonensis Episcopus* saith, It was *seene long after*; Yet, not *where the Magi saw It*, in the *Aire*; but, in the *water*. For, having fulfilled the *Office of a Guide*, It fell ([e] saies hee) into a *Well at Bethleem*, where, (if *they will take the paines*) all that are *true Virgins*, may see the *very Starre* yet, (or *Moone-shine* for it) in *the Water*.

Quæst. 6.

[c] *Tostat. Sup. Math cap. 2. quæst. 16.*

[d] *Evangel. quæst. cap. 2. quæst. 6.*

[e] *Pelarg. 16.*

Thus, doe their *Eies dazell*, that have looked too *curiously after this Starre*; And, as Men, that have *looked long towards Heaven*, can hardly well perceive the *Objects on Earth*, after it: So *these Men* having gazed long at the *Starre above*; doe as *Mistyly* behold the *Wisemen below*: and as *uncertainely* doe they declare, *what they conceive* concerning *Them*.

De Magis.

1. And

1. And (first) for their *Number*: and *how many they were*? *Quest.* 1.
[f] *Chrysostome* (*if it be his Booke*) delivers, *Tradition* that they *were Twelve*. [g] *Hospinainus* saies; Hee hath heard *some old Men* affirme, that they were *fourteene*. And [h] St. *Ambrose* intimates, they were *more*. The *Papists* contend, they were but *Three*. And [i] *Pope Leo* the *first* (for any thing I can reade) *first brought in that opinion*; Whence, they are (now) commonly called, *the Three Kings*. That they were *more* then *Two*, seemes *probable* to [k] *Maldonat*, because the *Greeke Text*, (in naming *them*) uses the *plurall number*, not the *Dual*: and (though not *certainely*, yet *probably*) hee conjectures that they were *Three*, by their *Geifts*, (*Gold*, *Myrrhe*, and *Frankincense*) as if they offered *every man a severall* Gift. [l] But *Remigius* saies: *Non singuli, singula; sed singuli, tria obtulerunt*. For as by *Gold*, *Mirrhe*, and *Frankincense*; they confesse him a *King*, a *Man*, and a *God*: so, he is not worthy to be a *Christian*, that *himselfe alone* offers not *all these together*: thereby, acknowledging *all three*, in *Him*.

[f] *Opere imperfect.*
[g] *De festis Christian. pag.* 28.
[h] *Sup. Luc. lib.* 2. *cap.* 2.
[i] *Ser.* 1. 4. 5. *in Epiph.*
[k] *Sup. Matth. cap.* 1.
[l] *In Ludolph. par.* 1. *cap.* 11.

2. Secondly, for their *Condition*. [m] *Some* (and they are *many*) hold them to bee *Kings*. And, they have *Scripture* for it (if it bee *rightly applied* (*Gentes ambulabunt in lumine tuo, & Reges in splendore Ortus tui* (*Esay* 60.) [n] *Others*, hold them to bee *rather Reguli*, then *Reges*. And, though *Protestants* may not denie them to bee *Kings*, but they shall bee *shent*: yet [o] *Maldonat* gives *Mantuan* leave (in his Booke, *de Fastis*) to say; *Nec Reges, ut opinor, erant*, because he was *a Papist*; and, *other Catholiques* (he saies) may *lawfully doubt* it (beeing backed with *good reasons*:) which, though hee confesses himselfe not *ignorant* of; yet hee, concludes, *Malumus tamen credere fuisse Reges*. [p] *Others*, would rather have them *Metaphoricall Kings*: because they knew, how to *Rule* their *Carnall affections*: and (in *those times*) such *Philosophicall men* used to *Rule the rest*. Among whom, [q] *Non poterat Potentior esse, nisi Melior*: None could be *greater*; but they, that were *better*. [r] *Some* tooke them to be *Priests*, among the *Heathen*. And *others*, That they were *Conjurers*, (by some *passages* in [s] St. *Austin*, and [t] St. *Ierom*.) *Others* thinke, that they were (at least) *Præstigiatores* a kinde of *Iuglers* or *Deceivers*: because they *deceived Herod* (saies the *old Legend*) by going *an other way*, *home*. Indeed the word *Mechaschephim*, (which is used in *the Hebrew Gospel* of Saint *Mathew*) signifies *Præstigiatores*. But [u] *Maldonat* thinkes, *that word* was *carelesly put in* by *Munsterus*, (in stead of the *Word* in *Daniel* (chap. 1. 20.) which signifies *Wise-men*; that is, *Astronomers*. For so, *others hold*, *they were Genethliaci*, saies [x] *Isidore*; *Mathematicians*, such as tell *fortunes*, by the *Starres*. Of which *opinion* is [y] *Pelargus*; and concludes, they were *neither Kings*, *Priests*, nor *Conjurers*. And, for *Conjurers* hee is of [z] *Salmerons minde*, and joynes with *him*, in the *same words*: *Tales indigni, qui aut quærerent Christum, aut quæsitum invenirent*: *ne dicam, adorarent*.

Quæst. 2.
[m] *Costat. Sup. Matth. cap* 2. *quæst* 18.
[n] *Salmer. Tom.* 3. *Tract.* 28. *fol.* 341.
[o] *Sup. Matth. cap.* 1.
[p] *Greg. in Ludolph. par.* 1. *cap.* 11.
[q] *Seneca.*
[r] *Pelag. fol* 35.
[s] *Ser.* 2. *Sup. Epiph.*
[t] *Hierom. in* 19. *Esay.*
[u] *Sup. Matth. cap.* 1.
[x] *Lib. Originum.* 8. *cap.* 9.
[y] *De Magis. q.* 9.
[z] *Tract.* 38. *fol.* 340.

3. *Thirdly*, for their *Names*. [a] *Some* say; the *first*, was called in *Hebrew*,

Quæst. 3.
[a] *Pet. de Nat. lib.* 2. *cap.* 28.

Hebrew, *Apollius*: The *ſecond*, *Amerius*: The *third*, *Damaſcus*. In *Greeke*, the *firſt Pedalath*, or *Galgalath*, or *Galagalath*: the *ſecond*, *Malgalath*, (or *Magalath*:) and the *third*, *Tharach*, (or *Sarrachim*.) But *theſe* ſhew, ſo like Barbarous *Charmes* for the *Tooth-ach*, that [z] *Salmeron* ſaies, *Nomina hæc conficta ſunt ab aliquo Nebulone*; *ſome knave was the Inventor*. Mary, their *Latine Names*, (*Melchior*, *Gaſpar*, and *Balthazar*) are taken to bee *authenticall*; and are uſually *painted*, under their *Pictures*, in their *Churches*. Yet [a] *Philip Melanćthon* thinks, they were not *true*; but *fictitious Names*: firſt *deviſed* by ſome *Poet*, in ſome *Encomion* of theſe *three Kings*; whereby, hee would onely *ſhew*, in *faigned Names*, what *Perſons* were *fitteſt* to beare *Rule*, and *governe Kingdomes*. For, *Melchior* (compounded of *Melech* and *Or*) is *Rex lucis*, (*ſive illuſtris*;) a *Glorious*, or *Illuſtrious King*. *Gaſpar*, by ſome deduced from *Gaza*, *ut ſit Theſaurarius*; One that could well manage the *Treaſure*: or rather *Scriba*, a Man of *knowledge*. And *Balthazar*, (of *Baal* and *Sar*) *Dominus Militiæ*; a *Captaine* of *Souldiers*.

[z] *Tract. 38. Sup. Math. fol. 342.*

[a] *In Poſtil. de Epiph.*

Queſt. 4.

4. *Fourthly*: *What maner of Men they were.* [b] *One* ſaies *Melchior* was an *old man*, with a *long white Beard*. *Gaſpar* was a *young man* without a *Beard*; and *ruddy hayred*. *Balthazar*, was *well-Bearded*, and all *Blacke*, like an *Ethiopian*. [c] *Others ſay*, that *Melchior*, was the *young-man*, about 24. *yeeres old*: and, that *Gaſper* was the *old-man*, about *three-ſcore*: and *Balthazar*, was about *fortie*. [d] And, that *none* of them, was *blacke*; but all, *white men*. Yet, the *firſt deſcription* is followed, in *all their Pictures*; though they, that make them, be *certaine* of *neither*.

[b] *Collector Bædæ.*

[c] *Lyndanus.*

[d] *Johannes Molanus cap. 57. de Picturis.*

Queſt. 5.

5. *Laſtly*, Their *Countrie*, from whence they came, is as *controverſall*, and *incertaine*. [e] *Some ſay*, they came from *ſeverall Countries*: that *Melchior*, was King of *Nubia*. *Gaſpar*, King of *Perſia*: and *Balthazar*, King of *Saba*. [f] *Some* hold, they came, (or (at leaſt) *One of them*) from *Ethiopia*; becauſe hee was *ſo Blacke*, (though *Ethiopia* bee not *Eaſt*; but *South* from *Ieruſalem*.) But, from the *Eaſt*, they came *All*; as is *plaine* (in the *Text*) *Ab Oriente venerunt Magi*, (*Math.* 2.) Now, the *queſtion*, is, from *what Eaſterly Part*. [g] *Ierom Oſorius* notes (out of the ancient *Annals* of the *Eaſt*) that the King of *Calecut*, in the fartheſt part of *India* was *one*, (if not the *chiefeſt*) of *theſe three* Kings. And [h] *ſome*, ſet them ſo *farre Eaſt*, that they make them *two yeeres*, a comming. Which were it *ſo*, they had *loſt their labour*, to ſeeke *Chriſt* (*then*,) either at *Bethleem* or *Ieruſalem*: for beeing preſented at *Ieruſalem*, (*forty dayes after his Birth*,) hee went and dwelt * *in Nazareth* (ſaies Saint *Luc.* 2. 39.) [i] But *others* hold, more generally, (with the *Church*) that they came in *thirteene dayes*; and therefore *thinke* they came not ſo *farre-off*; but rather, from *Perſia*. For, *that* is *full Eaſt*; and (there) the *Kings* were, anciently, called *Magi*; as they are, in the *Text*. *Which opinion* (as moſt common) beſt pleaſes *Maldonat*. And, though the *fartheſt parts of Perſia*, bee too-farre,

[e] *Pelarg. fol. 36.*

[f] *Hilarius Arrelatenſis.*

[g] *Lib. de vita Emmanuelis Regis.*

[h] *Epiph. hæreſ. 30. 31. & Chryſoſt. operi imperfect.*

* *Quære.*

[i] *Maldonat ſup. Math. cap. 1. & Tho. Aquinas part 3. q. 36. art. 6.*

farre, for a *thirteene daies Iourney*; Yet the *neerer parts*, (hee ſaies) are within 200. *Leagues* of *Ieruſalem*. And (to make the *wonder, leſſe*) it is *like* (hee ſaies) that they uſed *Camels* and *Dromedaries*; which can *rid fortie Leagues* a day: and, that they uſed *ſuch Beaſts* to bring *them* and their *Treaſures* (it is ſaid) was *fore-propheſied* by [k] *Eſay*: *The Riches of the* Gentiles *ſhall come unto* Thee; *the multitude of Camels ſhall cover thee, and the Dromedaries of Midian* and *Ephah*. But (to ſave this labour) [l] *Others ſay*, they came *nothing neere* ſo farre: But, from *Arabia*; that borders on *Iudæa South-Eaſt* (as appeared by their *Preſents*; *Gold, Myrrh*, and *Frankincenſe*) which are the *proper Natives* of that *Countrie*. And, that they were *not onely Arabians*; but of the *Poſterity* of [m] *Abraham*, by *Keturah* (his ſecond wife.) For, *that way Abraham* ſent the *Children*, he had *by her*, to dwell, as *they collect* from the 14. of *Geneſis*. [n] *Adrichomius Delphius* affirmes, that they were of *Arabia fælix*; and, that the Citie *Saba*, that gives name to *that Region*, was the *Metropolitan* and kingly Seate of *Gaſpar* (*one*, of theſe *Magi*:) and, cites us *two places* of Scripture for it; (if they will *ſerve the turne.*) *One*, out of the *Pſalmes*, [o] *Reges Arabum, & Saba, dona adducent*: and *an other*, out of *Eſay*, [p] *Omnes de Sabâ venient, Aurum & Thus deferentes*. To confirme which, [q] *Baronius* ſaies (in effect) *That the* Queene of Saba *was an Anceſtor of that Line*; who (long *before*) *miſtaking* the *Prophecie of Balaam*, tooke glorious *Salomon*, to be that *Starre* and *King*, which ſhould *riſe in Iacob*; Of whom (indeed) hee was a Type (as *Shee*, perhaps, *might* be, of *theſe Men*:) And ſo, *Shee* came a great way (*good woman!*) to *offer Aurum & Aromata*, ſuch gifts unto *him*, as *Theſe* (of her *Poſteritie*) did *long after*, more happily, *offer to Chriſt* himſelfe. But, ſince *they* are (more *generally*) held to come *by Balaams* Prophecie; [r] *Some thinke*, that they came not from *Arabia*; but from the *Countrie of Balaam*; and, [s] that *they* were of *his poſteritie* and kindred. For, *Aram* (*Balaams Countrie*; which is *Syria*) is not above *ſixe or ſeven daies Iourney* from *Iudæa*; and is called (poſitively) *the Eaſt*, (as wee have formerly noted out of *Numbers cap.* 23.7.) This Countrie, is held (by [t] *Toſtatus*) to be in *that* part of *Syria*, which is called *Meſopotamia*. Now, *Babylon* (lying on the *edge* of *Meſopotamia*) gave occaſion to [u] *others* to thinke, that *theſe Wiſe-men* were *Chaldeans*: For ſo, the word (*Magi*) is *ſometimes* interpreted. And ſo, they imagine that they came from about *Babylon*. *Thomas Aquinas* ſeemes to intimate, that they came from *ſome place* (*here* about:) For, *Babylon* ſtands *Northerly* from *Ieruſalem*; and (he ſaies) that the [x] *Starre*, which led them, moved from *the North* into the *South*. Which I *wonder*, he ſhould ſay; ſince the *Wiſemen ſay themſelves*, (*Wee have ſeene his Starre in the Eaſt*) and not, in the *North*.

But whatſoever their *Names*, or their *Countries* were; they have (at *this* day,) in a manner, *loſt both*, and are (generally, by the *Papiſts*) now called the *Three Kings of Colen*: not, becauſe they ever *lived*

k Eſay 6.5,6.

l Baron. anno Chriſti 1. Num. 20.

m Chryſol Ser. 157.

n In Terra Sancta fol. 76.

o Pſal. 71.10.

p Eſay 66.6.

q Anno Chriſti 1 Num. 28.

r Abulenſ. ſup. Math. cap. 2. q. 7.

s Chriſoſt. Hom. 26. in Epiph. Tom. 2. & Amb. lib. 2. in Luc.

t Sup. Mat. cap. 2. q. 7.

u Chryſol. ſer. 146. in Epiph.

x Par. 3. q. 36. art. 6.

there;

there; but onely, becauſe they *lye there*, (or elſe, *they lie*, that *ſay it*.) If you have the patience, you ſhall heare the *Epitome* of the whole *Legend*; with which, we will briefely conclude this our *Apendix*.

[y] *Super Matth. cap. 2. quæſt. 6.*

Beſides the *ordinarie Legend*, [y] *Toſtatus* ſaies to this purpoſe. That, there was certaine *people* in the *extreme Eaſt*, who had a *Prophecie* written, in the name of *Seth*; which foretold of a *great King to be Borne*; at which time, a *bright Starre* alſo, ſhould *ariſe*; which ſhould have in it, the forme of a beautifull *Child*, with a *Croſſe* upon his *head*. Which *Prophecie* cauſed *Twelve devoit Men*, of the *poſteritie* of *Balaam* (their *Sonnes*, for many generations, ever *ſucceeding them* in this worke) to *watch*, by *Three a night* (in turnes) on the Top of *Mount Victorialis* (*whereſoever* it was) for the *riſing of this Starre*, yearely *after harveſt*: At laſt, *three of them* eſpied *It* on *Chriſtmas eve*; and the *Child in it*, with his *Croſſe*. Who *ſpake* to them, and bade them to go to *Ieruſalem*, to ſeeke the *New-borne King*. Whereupon, *all the Twelve* (as *ſome* hold) went *after* it; and (as *others* hold,) only *theſe Three*, that *ſaw* It.

[z] *In opere imperfect.*

This Tale, *Toſtatus* fathers upon [z] S[t]. *Chryſoſtome* in his *Sermon* on Saint *Mathew. cap. 2.* Of *which worke*, *Eraſmus* (that *tranſlated* it) ſaies; [a] *It was none of Chryſoſtoms*; neither can *he*, *name* the *Author*. And, divers other *Papiſts*, (when they tell *this Tale* from him) [b] call him, *Author Operis imperfecti*; and not, *Chryſoſtom*. And, for the *Tale* it *ſelfe*; *Maldonat* calles it (*there*) *Hiſtoriam apocrypham*. And, [c] *Baronius ſaies*; It ſeemes to be invented *ab Hæreticis Sethianis*; therefore, *ut inanem, prætermittimus*, (ſayes He). *Well*, at laſt, to *Ieruſalem they come*, and (*there*) they learne, he was to be borne in *Bethleem*: whither, being come; they finde the *Child*, with his [d] *Mother onely*, (and not *Ioſeph*) leſt the *Gentiles* ſhould receive *ſcandall*, by ſeeing a *Father of his*, on *earth*. And, having *offred* (as wee have heard); they returned *backe*, by *Sea*, (ſayes [e] *Ludolphus*) on purpoſe, to *deceive Herod*. At which, he was ſo much *inraged*, that he ſent (in a *fury*) to *Tharſis*, (where *they embarked*) and burnt all the *Navy* in the *harbour* there. For which, they have a *Prophecie* (if it be to the *purpoſe*) *In Spiritu vehementi conteres Naves Tharſis* (*Pſal. 47. 6.*) [f] Being ſafe arirved in *their Countrie*, they were (*after* the *death of Chriſt*,) *confirmed in the Faith*, by S[t]. *Thomas*, (the Apoſtle for *India*;) by whom, they were *Baptized*, and (*after*) helped him to *preach* there: [*They muſt needes be* good Preachers *in their owne Countrie*, *that were ſo bold*, *in Herods* (ſaies [g] *Salmeron*)] and ended their lives in *peace* (ſaies [h] *Peter de Natalibus*:) by *Martyrdome* (ſaies [i] *Author operis imperfecti*) and were *buried*, in their *owne Cities*.

[a] *In Prolog. operis imperfecti.*
[b] *Mald. ſup. Matth cap. 1. & Salmeron Tom. 3. fol. 378.*
[c] *Anno Chriſti 1. Num. 35.*
[d] *Matth. 2.*
[e] *Part 1. cap. 11.*
[f] *Pet. de Nat. lib. 2. cap. 48.*
[g] *Tom. 3. Tract. 38. fol. 346.*
[h] *Lib. 2. cap 48.*
[i] *Sup. Math.*

After which, *Conſtantine* the Emperor, (whom they make a *great Tranſlator of Bones*,) would not let them *reſt* in their *Graves*; but, cauſed them to make an *other journey* from the *Eaſt* (once *againe*) to *Conſtantinople*. After which he ſent them *farther* [k] *Weſt* (to *Millain*): having beſtowed them, as a *great favour* of *Euſtorgius* (his *Secretary*) that was to be *Biſhop* there. Where they had *not long*, taken up their Inne:

[k] *Pet. de Nat.*

Inne: But, in the time of *Fredericke Barbaroſſa*, (after the Sacke of Millain), they were ſent *farther Weſt* (to Colen): where, they can ſcarce yet *reſt*: they burne ſo much *Lampe-light*, over their *Graves*. But, *this Tale* is *contradicted* too, by *divers*. For, *Salmeron* (as I remember) ſayes; That they were much *miſtaken* in *Geography*, that ſay they returned by *Tharſis*. For, *that* was, to goe much *farther* from home; then when they were at *Bethleem*. And (for *burning* the *Ships of Tharſis*) *ſo remarkeable* a thing could ſcarce bee *omitted*, by *Ioſephus*; who writ the *life of Herod* at large. Neither is there any mention, of their being *Baptized*, by Saint *Thomas*, in [1] *Abdias Babylonicus*, (from whom, all the *Legends* of Saint *Thomas* ſeeme to be tranſcribed) who profeſſing (*there*) *Supervacaneis omiſsis*, to write onely *quæ fide certâ conſtant*, hath not a word *of this*; but omits it, as *Supervacaneous*: And though *Claudius de Rotâ*, in his *Golden Legend* (in the end of Saint *Thomas* his life) cites it out of Saint *Chryſoſtome*; yet, it will prove to bee but *Author operis imperfecti*; and ſo, want a *certaine Author*. *Laſtly*, the ſaid [m] *Claudius de Rotâ*, ſayes not, that *Conſtantine*; but *Helena* (his Mother) brought them to *Conſtantinople*: and, not *Fredericke Barbaroſſa*; but the *Emperour Henry*, brought them to *Colen*. And, as they *agree not*, *who* brought them; ſo I thinke it is as *controverſall*, whether they bee *there*, *at all*: But rather, (as *Father* [n] *Latimer* ſaid) it is but an *Illuſion* of *the devill*, to ſtirre up men to *worſhip Stone* and *Wood*. For, I am informed by *Eye-witneſſes*, that *their Sepulcher* is (*alſo*) to be ſeene *at Saragoſa* in *Arragon*; where, the *Spaniards* are as *confident* they have them, as the *Germans*, at *Colen*.

[1] *Certamen Apoſtol. lib. 9.*

[m] *Fol. 17. operis Aurei.*

[n] *In Ser. de Epiph.*

This is the *briefe*, of the *uncertainty* of the *Hiſtory*; which men beholding through the *miſt of Antiquity*, ſay (ſometimes) it *ſeemes thus*; and (ſometimes) it *ſeemes otherwiſe*; when (*indeed*) they ſee *no certainety*; nor can tell, whether they ſay the *Truth* or *no*.

FINIS.

A MEDITATION FOR LENT: AND FOR GOOD-FRIDAY.

Matthew 9. 15.

Venient autem Dies, cùm tollctur *ab illis* Sponſus, *& tunc* Iejunabunt. | *But the* dayes *will come, when the* Bridegroome *ſhalbe taken from them: And* then *ſhal they* faſt.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* Lord, *my* ſtrength, *and my* Redeemer. Pſal. 19. 14.

THis *Text*, is a *part* (and indeed the *ſumme*) of our *Saviours anſwer*, to the Queſtion of the *Diſciples* of Saint *Iohn* (and the *Phariſees*) concerning the *Exerciſe of Faſting*. Which, hee blames *not* them for *performing*, nor quite *exempts* his *owne*, from doing: but onely ſhewes, why (for a *while*) *His* abſtained from *Abſtinence*; in reſpect, that *Hee* himſelfe (the *Bride-groome*) *was with them: His preſence* was a *Superſedeas* to their *Faſting*: (for *that ſhort* time.) And *that*, for *three* Reaſons.

For *three* kindes of *Faſts* there were (anciently) among the *Iewes*. 1.
Firſt, Iejunium Expectationis: And *that*, they *needed* not to faſt; having (here) the Expectation of *Iſrael*; the *long-looked-for Meſſiah*, in preſence, with them.

2. *Secondly, Iejunium Refrænationis*, (that tends to *Amendment* of Life:) and *this*, they *needed* not neither; having *such a Master*, ever with them, as (on all occasions) was a *bridle* to their *Extravagancie*: whose only *eie*, (or *word*,) could doe more in *them*, at the *present*; then *Austeritie*, and strict Discipline, in *others*.

3. *Thirdly, Iejunium Contemplationis*: When (like *Moses*, in the Mount) one cannot *minde Meate*, for the *sweetnesse* of those *Raptures*: but *this*, they were not (yet) *capable* of; (being *unlearned, rude*, and Ignorant) till the *Holy Ghost* came on them. Which would not bee, till his *departure* (*Iohn* 16. 17.) Therefore, till the *Bride-groome* were gone, they *could not* fast.

But the *dayes would* come, (hee saies here) *cùm tolletur*; when *hee* should be taken *away*; and *then* his *Disciples must* fast too. Nay, *so well*, he likes the *Exercise*, that (*Tunc Iejunabunt*) *then*, they *shall* Fast. This[a] *Future*, is in the nature of an *Imperative*. For, when he tells *Iohns Disciples* (and *that*, in the *hearing* of his *owne*) that (*hereafter*) *they shall fast*; hee doth not *equivocate*: but, his *meaning* is, that in *those daies*, they *shall doe it indeed*; as *surely*, as hee *saies* it. And this Answer hee would not onely give the *Disciples of Iohn*, and the *Pharisees*, to stay their stomachs with, (who were too *sharpe set* on *his Disciples*, for not *Fasting*, with *them*, at *that* present time:) but, he would have it also, to bee a *Memento*, to *his owne*. That, when *time is*, they should be *sure* (as of *Dutie*) to *observe*, and *performe* this Exercise, hereafter.

[a] *Apud* Hebræos; Futura (*in* Mandatis) sunt *Imperativi modi*: & (*in* precationibus) *Optativi*. Genebr. *in Psal.* 6.

So, *Iohns Disciples* have their *answer*, to *satisfie them*: *Christs Disciples* have their *dutie* to *exercise* them. How *Iohns Disciples* were content with their Answer, *Viderint ipsi*. It was an answer given *them*; wee, leave it to them. If *wee* bee *Christs* Disciples, let *us* looke to our *owne Dutie*. And *that* is, *Iejunabunt*: For, (*Venêrunt dies*) the daies *are come*: and, [*Tollitur Sponsus*] the *Bridegroome* is gone.

To proceed, with the *Text*. *Tolletur*, is the *principall Verbe*; and the verie *axis* of it. All the *other words* in it, are but the *Circumference*; from whence, the *chiefest of them*, send their *lines*, to this *Center*. It stands in the *middest*, and *touches* the *rest*, in *three* places. *First*, In the *Time*: *Secondly*, In the *Cause*: *Thirdly*, In the *Effect*; which is, the *Dutie*.

1. The Time. *First*, In the *Time* [*Venient Dies*:] As *one* daie comes, so *another* daie goes. There is a *Tollentur*, touching them. *Some* must bee *taken away* (that stand *betweene*;) that *others*, that are to *follow*, may come *in place*. There must bee a *Tollentur*, *first*; that, there may come a *Venient*, *after*. For, when hee saies, the Daies *shall come*; he meanes, *all betweene* shall (first) be *taken away*.

2. The Cause. And (*then*) [*Venient Dies*] *comes the daie indeed* with *an other* (*Tolletur*;) that *touches* (*Sponsus*:) *Tolletur Sponsus*. And *that*, is the *second*.

Lastly,

Laſtly, When it hath touched the *Bride-groome*, it reaches to the *Children* of the *Bride-Chamber*, (*Illis*) the *Diſciples* (here:) and *touches them*, [in *Iejunabunt*] the *Dutie*. For, *Iejunare* is, but *Tollere*; to *take away*, or *withdraw*, thereby, to *diminiſh*, by *abſtayning* from ſomewhat. So (indeed) the *Dutie* is *Tollere*; to *take from* our ſelves, by *Faſting*; that wee may bee *ſubdued* (*Tolerando*) by *ſuffering*: And *that*, at *this Time*; becauſe the *Daies are come*. *LENT* is come: in which, the *Spouſe* was *taken away* (*Tolerando*) by *Suffering*; He, that *gave us* the Precept; and went *before* us, in the Example, of *Faſting*. And therefore *benè quadrat*, *cum Quadrageſima*, (me thinkes) the *Text* is fit, for the *Time*. For here is (firſt) [*Venient dies.*] the *Time* in it: (ſecondly) here is [*Iejunabunt,*] to teach the *Dutie*: and thirdly here is [*Tolletur Sponſus*] the *Cauſe*: to be our *Good-Fridaies Meditation*: And theſe *three* are the *parts* of all, wee intend to *write*, at this time. 3. *The Dutie.*

By all good *order*, wee ſhould begin with the *Nominative Caſe*, and the *principall verbe*, [*Tolletur Sponſus*:] but [*Venient dies*] comes in the *way*, and *begins* the *Text*. The *daies*, *are come*: and *Lent* is *begun*. And, it is not *Good-Friday* (yet.) *Well*; therefore leave *that* (the *principall Tolletur*) to *the day*, it was *done* on. Come to *it*, laſt. And, in the meane time, learne our *owne Tolletur*: how, to *Take* from *our ſelves*; to make *roome*, and preparation, for the *Paſſion*, and the *Paſſeover*. For [*Iejunabunt*] is the Exerciſe of the *Time* (yet.)

Firſt, *The Time*.

AND, becauſe the Daies *are come*, and, *this Exerciſe* is included in *certaine* Daies: wee may conſider (a little) of the *Daies*; (the *Time*, that is come.) And, therein, the *Cuſtome*; before, we come to the *Dutie*.

The *Daies of Faſting*, are called *Quadrageſima*: becauſe, they amount, to *fortie*, in number. But, if you count from *Aſhwedneſday*, they come, to *ſixe more*; which are the *Dominicall Daies*. Theſe 6. therefore, (in a manner) the Ancients *except*; and, enjoyne no great ſtrictnes on *thoſe ſixe Sundaies* in *Lent*; in *honour* of the *Reſurrection*: but retaine the *weeke-daies* onely; which, come to *juſt fortie*. Which *number* is much celebrated of the *Ancients*. It conſiſts, of *foure-Tens*; and therefore, they enjoyne *ſo many dayes*, of ſtrict obſervance (in the Goſpel) becauſe, (they ſay) *Virtus Decalogi*, *per quatuor Libros Sancti Evangelij impletur*: that is, the *ten Commandements foure-times* over.

Moreover, they obſerve; that, *fortie yeeres*, the *Iſraelites* were in *Abſtinence*, in the Wilderneſſe, fed onely with the *Bread of Angels*. *Fortie daies Ezechiel* ſlept on his *right* ſide, in *Myſterie*. *Fortie daies*, it *rained* on the Earth; to *Baptize it*, at the *Flood*. *Fortie weekes*, *Chriſt* was in the *wombe* of the *Virgin*. *Fortie moneths*, hee *preached* in the Ezech. 4. 6. Gen. 7. 17.

world. And *fortie howres*, he remained *dead* (for; *so*, they reckon.) *Fortie daies*, hee lived on the *earth*, after his *Resurrection*. And *fortie daies*, hee had *fasted* (before) in the *Wildernesse*; Therefore, *fortie dayes* are allotted, for *our Lent*. *Which daies* (themselves) have a *Tollentur*. They are (in a kind) [*Dies sublati*, or *subducti*] Daies *taken away*. For, they are *taken out* of the rest, of the *Yeare*; and set *apart* (by the *Custome* of the *Church*) for the *Tithe of our Time*; which we must *pay* unto *the Lord*, with *somewhat more* observance, then wee doe the *rest*: for *thereabout*, the *Tithes* of three hundred, threescore, and six, (the *daies of the yeare*) *doe come*. And, if (perchance) there fall any *over*, they are *not ill-bestowed*. So much, for the *Daies*, that are *now come*; and their *number*.

Now, for the *keeping of such a number*, at such a *Time*. Wee *observe*, that *no precept* it is; but onely, a *Custome of the Church*: and *that*, of the *whole Church*: So *ancient*; that we *know not* (certainely) *when* it began. The *first*, I ever read, was *Telesphorus* (Bishop of *Rome*) that enjoyned it, in his *Decretals*; before there were any generall Councels, (in the time of *Antoninus Pius*) within one *hundred thirty sixe yeares* of Christ. And, to *leade* him, it is observed, that *Moses*, (in the *Law*;) *Elias*, (among the *Prophets*;) did (*each* of them) *fast* his *fortie dayes* a peece: as *Christ* did, in the Gospel. By which, wee see the *Custome*, is neither against the *Law*; the *Prophets*; nor, the *Gospel*. Nor, *this Custome* (in the *Gospel*) against the *Law*, or the *Prophets*. "Therefore, when a *Custome of the Church*, is knowne to be "*so ancient*, *so generall*; and *nothing* (in the *old*, or *New Law*) *against* it, It growes (*it selfe*) to be a *Law*; and *ought* (of *conscience*) *to bee kept*.

But, for the *beginning* of it in the *Gospel*; it is held (by most) to bee an *Imitation of our Saviours Fast*. An Imitation of his *Action*, not of his *Miracle*. For, as *all* men are bound to imitate his *Charitie*, in *Curing the Sick*; yet, not his *miraculous Charitie*, (by curing with a *word speaking*:) so, *all men* are bound to imitate his humiliation and *Fasting*; but, not his *miraculous Fasting*, in abstayning from *all kind of sustenance fortie dayes*. Wherefore, the *Church* (which hath *enjoyned this*) tendring our *Infirmities*, hath limitted us from *Feasting*: but, not ordayned *absolute Fasting*, and *impossible* forbearance of all supplies of Nature. We must *distinguish*. For, *Aliud est, nutrire hostem; aliud occidere servum*. Therefore, at *this* time (the *strictest time*, of this observance) they are *indulgent* for the *Sundaies* of it. For, though we are willed to *Abstaine* and *subdue* ourselves: yet, we are not enjoyned to *Starve*, and *kill* ourselves. In which respect, wee are to observe *this Custome*, as men *willing to follow* our *Patterne*; but, not seeke, to goe *even with* it, or *beyond* it. For *Miracles*, are ceased. And *this*, is an *Imitation*; not, an *Emulation* of our *Saviours Fast*. To *this* observance, our *Patterne leades* us; the *Gospel*, *counsels* us; the Fathers, *urge* us; the *Custome* of the *whole Church* *drawes us*; and the *Law*, *compels*

us:

us: nay the *very Gentile,* (the *Turke*) *incites* us. But, if neither *Patterne, Counſell, Vrging, Cuſtome, Law,* nor *Emulation* can prevaile; yet, *Nature* (that deſires, to *preſerve* it ſelfe) ſhould *inforce* us. For, if *all theſe,* (that ſhould *worke* on the *Soule,* and *minde* of man) cannot prevaile: yet the *Phiſitian,* will urge the *Time,* and *Seaſon,* to be *fit* for *Faſting*; were it, but onely to *preſerve the Bodie*; which, at this time of the yeere is beſt ordered, by a *thin diet.*

Wee have *Incitements* enow to keepe the *Cuſtome,* at the *Time.* Therefore we will *fall* to

3 *The Duty.*

Wherein, I obſerve
1. *Quid*: *What* is to be done.
2. *Quomodo*: *How* it is to be done.
3. *Quare*: To *what end.*

Quid.

IT is *LENT:* a time of *Mortification.* Therefore, in this Time, the *Dutie* (or *Action*) muſt be *Mortification: a deadding* of the Fleſh, and *her* deſires; Indeed, a *Tolletur*; a *taking away* from it, what it *delightes* in: to take it *downe.* That is, not onely by *denying* it the *fulneſſe* of what it *deſires*: but, even the *things,* that it deſires. So that, it may have, what will *preſerve* it; not, what will *ſatisfie* it. And that, in ſuch *meaſure,* as the *Spirit* ſhall direct; not, as the *Bodie* ſhall require. For, a *Child* will *cry* for *wine*; when (we know) that *Milke* is *better* for him. And, when wee *denie* and *croſſe* him in his deſire, we *breake his ſtomack,* and make him more *obedient: So,* muſt wee uſe our *Bodies.* And, it is not to bee done in *Meates* and *Drinkes* onely, (which righteouſneſſe, is *of the Law*; and may bee learned, from *every Proclamation:*) but, we muſt *croſſe* it, in *all the Luſts* thereof: and, take away from the *Eie,* from the *Eare,* from the *Smell,* from the Touch, as well, as from the *Tongue* and *Taſt.* For, ſince the *Fleſh* and *Spirit* are at *warre,* we muſt take part with the *Soule.* And having with-drawne all *inward Enemies,* that may betray it, take (*after*) from the *Bodie,* all the *Munition,* that *armes,* and makes it *ſtrong* in reſiſting; that it may lie *dead,* and *ſubdued* to the *Spirit.* And *at this time,* to doe it. *Now,* (when *worldly Princes* prepare againſt their *Enemies*) muſt wee (in the *Spring*) when *Fleſh* and *Blood* is moſt apt to *rebell,* prepare our ſelves for *Battaile*; by Arming the *Spirit* with good *Meditations*; and, by *politike with-drawing the Munition* of the Fleſh; thereby, to *prevent* or *refell* the violent *temptations,* and *incurſions* thereof. So, *Faſting,* is a *Taking from:* to *take downe* our ſelves; whereby *Temptation* is *prevented,* and the Fleſh *weakned.*

Quomodo.

Quomodo.

AND this is moſt profitable, for the health of the *whole man*; ſo it bee *well* done. And, to doe it *well*, we muſt follow our *Patterne*.

1. *Firſt* then, it muſt bee done with *Charitie*. For, *Chriſt* (that had *no more Gold* or *Silver*, then his Servant *Peter*) gave (in *Charity*) his

2. great *Example*, (for an *Almes*) to us; when he *needed* not to Faſt for *himſelfe*. Secondly, with *Secreſie*. For he faſted with the *wild Beaſts* in the *Deſarts*; where no man *ſaw* him. And *thirdly*, with *Cheere-*

3. *fulneſſe*; that is, with *willingneſſe* and *diſcretion*; that wee *ſeeme not to Men, to faſt*, but beare our ſelves diſcreetely in the manner: for

Mat. 4. 1. when hee faſted, hee was *ductus a Spiritu ſancto*, led by the very Spirit of wiſedome, and diſcretion it ſelfe.

1. *Firſt* then; with *Charity*. Which is, our *Liberalitie to the Poore*.

With Charitie. (For, *our Example* (other whiles) is no *Charitie*: God-wott, it is not *worth* the following.) *With Almes*, therefore. "For, if wee *give* "*not* (what we *forbeare*) unto the *Poore*: wee ſeeme to Faſt, rather "to *ſave a Supper*, then to *benefit* a *Soule*. *That*, is but a *cold* Abſti-

Simile. nence, that is not *clothed* with *Charitie*: neither can it (els) ever yeeld us *profit*. For; as the *Dewe*, that falls on the *Hils*, powers downe, and riſes againe in *Flowers*, to cover the nakedneſſe of the *vallies*: So, our *Almes* (falling on the *Poore*,) powres downe from them, on our *Abſtinence*; and makes it ſpring in *Flowers*, to cover the *nakednes* of our Workes. In *vaine* doe wee labour, with the *Plough of Faſting* breaking *furrowes*, through the *ranke graſſe* of *Gluttony*, and plucking up the *thornes* of *Luxurie*, unleſſe wee alſo ſow the *Seedes* of *Charitie*, to make a *heavenly harveſt*. "*Almes* (ſome times) will ſerve, *inſtead of Faſting*. *Redimat Eleëmoſynis, quod non poteſt redimere Iejuniis* (ſaies *Chryſolog.*) *quia illius gemitus Dominus non requirit, qui, pro ſe, gemitus pauperum ſic redemit. fol.* 393. "*Faſting* "without Almes, is rather a *figure of Famine*, then an *Image of Sanctitie*: For, wee *famiſh the Belly*, to *fill the Bag*. *Mercy* muſt goe *with it*, unleſſe we will bee *Hypocrites*. For, without *Mercy*, to the poore; there is no *truth*, in Faſting. For, *Mercy and Truth* are *met* together; and they will not *part* (now.) The *poore mans hand*, is the *Treaſure-houſe* of heaven; and, the *boſome of Abraham*: what it takes, is ſtraight *laid up ſafely*. For, what *hee* receives, *Chriſt himſelfe* accepts. Let us (then) *give* our *Suppers* to the *Poore*, when wee *faſt*; and *take from our ſelves*, that *they* may *lay it up* for us, till that *great Supper*; when wee ſhall *Feaſt* with our *Bride-groome* (here in the *Text*:) who is (yet) *taken from us*; but, ſhall *then*, together with *whatſoever*, we (thus) *lay up*, bee *reſtored* to us. And, let us be ſure, never to *part Almes and Faſting*. For, *they* are the *two wings*, where-with our *Prayer* flies up to heaven; to *prepare us a place*, at *that Table*.

Secondly,

Secondly, in our *Abſtinence*, we muſt bee *Secret*, that we may avoid a *maine Rocke*; *Vaine-glorie*. For, if wee light on *that*; *it* ſhall bee all our *Reward*. We muſt doe it (then) in *Secret*: and though our owne *raging fancies* (the *Wild Beaſts* of this *Forreſt*,) come about us; and make as though they would drive *us out*, becauſe wee are not *ſeene enough* in this Deſart: yet, let us remember [*Secreta, Deo noſtro*] *Secrets*, are *Gods*; *they* are *deare* to him: hee *delights* to have Man in *ſimple*; (*alone*, by himſelfe) *unmixt*. God himſelfe is an *inviſible Spirit* [*Deus abſconditus*, as *Eſay* ſaies;] he *hides himſelfe in Clowdes*, and dwelleth in *Secrets*; Covered with *light*, as with a *Garment* (ſaies *David*,) that *no man* can come *nigh*. And, hee hath *alſo* made the *Inviſible Spirit of Man* (his owne *Image*) to dwell *in Abditis*; ſo that, the *Secrets* of his *heart* none knowes; but he, that *made* it: who is *Cordium ſcrutator*: and there is ſuch Correſpondence, betweene the *Image*, and the *Prototype*; that *God* is moſt delighted with *partaking* the *Secrets* thereof. "For, alwaies, *in ſecret*, Men are moſt *di-* "*rect*, *plaine*, and *uncompounded*: when (often) in *publike* they play "the *Hypocrites*, for *glory*, or *advantage*. *Secret* therefore, muſt *Abſti-* "*nence* be: that it may be *heartie*; and, that there may be no *bragging* "of it. For, *Faſting* hath ſuch an *affinitie* with *Almes*, (even in *this* "point, of *Secrecie*) that it will endure *no Trumpet*, neither. *Trum-* "*pets* are, for *Feaſtes*; not, *Faſts*: they are *Inſtruments* of *pompe*: "but *here* (*abſit vana Gloria*); *one blaſt*, would *undoe Faſting*, and "*Almes*, and *Secreſie*, and *all*. When the *Devill* could not tempt Chriſt to *eate*: hee (*next of* all) tempted him to *vaine-glorie*; to *brag*, of what hee *could* doe. Take heede therefore; for, *Virtutem, qui prodit, ſeipſum perdit*; Hee, that *bewrayes his* vertue, *betrayes* himſelfe. For, he (that *brags* of his *Abſtinence*) hath not onely *loſt his Reward*; but, muſt give an *Accompt* for it. *Iejuno bis in Sabbatho*, but *once talked* of, quite ſpoiled the *Phariſees Faſt*, and his *Prayer* too. That then, it may bee done *ſecretly*, wee muſt uſe the *third Circumſtance*. Doe it, *diſcreetely*,

2: *Secrecie.*

Deut.29.29.

Eſay 45.15.

Pſal.104.2.

Iete.17.10.

Math.4.

Luke 18.

That is *Cheerefully*. To *Carry* it well. And, the way to beare it *diſcreetely*, is *taught* us by the mouth of our *Enſample*, to our *eares*; ſince we could not *follow* him into his *ſecret Deſart*, with our *Eies*. And *that* is [*Vnge caput; Lava faciem*] *ſeeme Cheerefull*: ſeeme, *not to Faſt*, to Men; that thou maiſt do it, more *ſecretly*, to *God*, thy heavenly Father. And *this*, is not *Hypocriſie*; but, the *contrarie*. For, thoſe (that faſt, of *Conſcience*) not only *ſeeme*, but *are*, (as they *ſeeme*) *Cheerefull* indeed. *They* differ (both in *Will*, and *Action*) from *Hypocrites*. For, it is ſaid; *Nolite fieri ſicut Hypocritæ*. That is, [*Nolite*] *have not their will*, [*fieri*] to *have their Faſhion*. They (the *Hypocrites*) have *no Will*; yet [*volunt fieri*] *they deſire, to be faſhioned*: [*Exteminant enim facies*] *they diſſigure their faces*, that they may *ſeeme to doe* that, for which they *looke ſo ſadly*. Therefore, it was well asked; *Si vis, quare triſtis es? ſi non vis, quare Iejunas?* But *we* ought to *looke* (and to *be*) *cheerefull*: that we *appeare*

3. *Cheereſulneſſe.*

Math.6.17.

Matth.6.16.

not,

not, to men to Faſt: that is, " [*Ne videamur, illis Iejunare*] leſt we ſeeme " to faſt *to them*, or, *for them*; or, for the *applauſe of them*. [*Non illis, ſed* " *Deo.*] For, *unto whom* we faſt; *of them* we muſt expect *reward*. If *to* " *men* we have it already: If, *to God*; we *ſhall have it*: and (to take a- " way our *feare*, that our *Reward* ſhall *not be ſeene*; becauſe *our Faſting*
Matth. 6. 6. was in *Secret*) we *ſhall have it*; and that, *openly*. *This* ſhould make us *Cheerefull*. For, he that lookes *ſad*, ſeemes (rather) to *feare Starving*; then to profeſſe a *diſcreet Abſtinence*. And ſee, how (here) *Cheerefulneſſe* in Faſting, hath an *affinitie* (alſo) with *Almes*; as well, as *Secre-*
2. Cor. 9. 7. *ſie*. For, as God loves a *Cheerefull Faſter*; ſo, he loves a *Cheerefull Giver*. Theſe *Siſters* goe all in a *Suite*; *one Garment* fitts them; and *one colour*: They are all in *Greene*. *Abſtinence*, *Charitie*, and *Secreſie* muſt *all* bee covered with *Cheerefulneſſe*. Therefore, at *this Time*, in faſting, bee thou (like *the Time*) *Cheerefull*: *Vnge Caput, lava Faciem*. Which *words* (*litterally*) enjoyne onely an *outward Cheerefulneſſe*, oppoſed to the *ſordid diſſiguring* of the workemanſhip of God in the *face* by the Phariſees: but, (taken *ſpiritually*) it appertaines to the *Inner-Man*. *Vnge caput, ad lætitiam pertinet; lava faciem, ad munditiam*. *He* (that *anoynts his head*) rejoyces his *Minde* and reaſonable *Soule*, with the *oyle of Gladneſſe* and *Cheerefulneſſe*: And hee (that *waſhes his face*,) cleanſes his *heart*, by *Repentance*, from *uncleanneſſe*. Or, [*Vnge Caput*] that is; *Anoynt Chriſt* (thy *Head*) with the Balme of *Mercie*, in his *diſtreſſed Members* (thy Brethren;) and [*Lava faciem*] waſh theſe thy *Intentions*, that they may have a *pure face* in the *ſight of God*. For *Chriſt* (himſelfe) *was waſhed*, ere he *faſted*, (being, but
Matth. 3. then, *newly Baptized*, by *Iohn* in *Iordan*.) *This doe*; and then thou canſt not chooſe, but performe *all things* [*ductu Spiritus ſancti*,] by the *direction* of the *Spirit of wiſedome*; *cheerefully* and *diſcreetely*. So much, for the *Manner*. Now, the *End* or *purpoſe*.

Quare.

ENds there are, *divers*; and, as many *Cauſes*, that make many men *Faſt*. *Some*, (becauſe they *cannot Eate*, as faſt, as they would,) faſt *one Meale* to eate *two together*, the next. *Some faſt*, upon a *Surfet*, and loathing of Meate: *others*, on the *Doctors* advice; to abate *groſſe humours*. *Some*, becauſe they have *no ſtomack*. *Some*, becauſe they have *no Meate*. In *theſe*, is (ſeldome) *Cheerefulneſſe*. *Some faſt*, becauſe of the *Proclamation*. *Others*, for *faſhion-ſake*: others, for *Company-ſake*. *Some*, becauſe they *like not the Meate*: and *ſome*, becauſe they *like not the Company*. In *theſe*, is (ſeldome) *Secreſie*. But *ſome there are*, that ſeeme to come *neere the matter* indeed. " For, they have a *good-ſtomack*, and are in *good health*, have " *a ſtrong appetite*; and *money* enough, to buy *Meate*: nay have a *Li-* " *cence*, and care not a *pin*, for the *faſhion*, or other *vulgar* reſpects: " and yet, *they faſt*. And, they doe it *heartily*, *ſecretly*, and *cheerefully*
" too:

"too: nay, ſet *ſo cheerefull* a face on it, as if they (then) *fared beſt:*
"But, *claudicant in fine:* their *End*, marrs all. For, it is but *covetous*,
"*Nigardize*, to ſpare a *Meale*, and put up a penny. In *this*, is *never*
"*Charitie.* When *Vices* looke *like* Vertues, *ſet them cloſe*, and (though
"they *goe on ſo*, a great way, *together*) yet, at laſt, you ſhall ſee *them*
"*part.* They will ever come *too-ſhort* in the *end.* But, the *End* the *true*
Abſtainer tends to, is the *glory* of *his God*, and the *good* of his *owne ſoule*,
and of his *Neighbour: Which* hee ſeekes, by *humbling himſelfe*, and 1. Cor. 9. 27.
fitting his eſtate to the *obedience* of Gods Commandements, *Corpus caſtigando* (as Saint *Paul* ſaies) that hee may bee more *able* to receive, to *himſelfe*, and *make uſe* to *others*, of Gods *ſpirituall and temporall* Benefits. Therefore, let us not thinke, that our *Saviour, enjoyned this Exerciſe*, onely to caſt us *downe*, and *pine* us, for his *departure:* but, for our *owne good.* For, it brings (us) forth theſe *excellent Fruits.* It St. *Aug.* in purges the *minde*; It cleares the *Senſes*; It ſubjects the *Fleſh to the* Ludol. part 1. *Spirit.* It makes a *contrite* and *humble heart*; It diſperſes the Clouds cap. 43. of *Concupiſence.* It extinguiſhes *Luſt:* and enflames *Charitie.*

But our *Faſt* (this *Lent*) is enjoyned us, at *this time*, by the *Church*, more-*principally* (and if for no *other end*; *that*, were *enough*) to *prepare us* for the *Great Feaſt* of the *Sacrament* at *Eaſter.* And, (*before it*) to fit us for *Good-Friday.* That, with more-ſpirituall *attention*, we may meditate that *great Daies* Worke: for (as *Ludolphus* ſaies, *well*) Par. 1. cap. 58. *He that would Meditate on the Paſſion* (as hee *ſhould*,) muſt keepe *his Lent* well: muſt abſtaine (at leaſt) *à cibo & potu delicato*; *& ad neceſſitatem utntùm, parcè de utroque ſumere:* Hee muſt take away all *delicates*; and, take *but ſparingly*, of the reſt. So *this Iejunabunt* is a *Tolletur* to *all*, that *clogges the Spirituall Appetite*; that it may (the better) *taſte him*, in the *Sacrament*, that was *broken for us on the Croſſe.* And ſo much for the *Dutie:* (the *Quid*, *Quomodo*, and *Quare* of it.) By which, *prepared*; wee come to the *principall Tolletur.* [*Tolletur Sponſus.*)

3. The Cauſe.

THis is the *laſt*, and the *Good-Fridayes part* of Meditation (which I deſigne for that Daie,) the *Cauſe of our Faſting and Mourning*; His *Taking away.* And *that*, was cauſed by *our Sinnes.* So, (upon the Luc. 23. 28. *reckoning*) it is indeed *our Sinnes*, wee mourne for. *Weepe not for mee* (ſaid *He*, himſelfe) *but for your ſelves*; and for *your Children.* And *they* (our *Sinnes*) are *our Children:* they proceede *from us* naturally. So, we weepe, for *Sinnes paſt*; (that *tooke* him *away* on *Good-Friday*;) and, wee *Faſt*, to prevent *Sinnes comming*; leſt *they*, *take him away* at *Eaſter* (when, wee ſhould *Receive him againe.*) And *that*, is the reaſon, that *Faſting and Mourning* is *this daies Exerciſe.*

Tolletur ab illis Sponſus. Theſe words, containe *three* things.

1. A Perſon: *Sponſus.*
2. His Paſsion: *Tolletur.*
3. From whom: *Ab illis.*

1. *The Perſon.* Dan. 9.16.

FIrſt, the *Perſon*. Who is meant by *Sponſus*, wee all know. It is *Chriſt* (the *Meſsiah*,) who (as *Daniel* ſaies) *Occidetur*: or, as himſelfe here [*Tolletur*] muſt be *taken away*. But, why ſhould he, that was never *wedded* (as we ſay) call himſelfe a *Bride-groome*? Becauſe (indeed) a *Bride-groome*, hee is. "For, *He never called himſelfe by any* "*name, which he did not* in truth, *make good*. Hee is the *Bride-groome*, of the *Church*: the *Husband*, of our *Soules* (as is plaine, in the *Canticles*; the *Goſpel*, and the *Apocalyps*.) *Betrothed* hee was *long ſince*, in the *promiſe* made to *Adam*: and (after) *Married* to our *Fleſh* in the wombe of the *Virgin Marie*. When, *deſcendens de Cœlo, adhæſit Eccleſiæ, &c.* (as *Iſidore* ſaies) *ut pace novi Teſtamenti, eſſent duo in Carne unâ*. And, *ſuch a Bride-groome*, he is; as *wants not* any thing, that can be deſired in a *compleate Husband*.

A Bride-groome.

Auth. Ling. lat. fol. 983.

Who is firſt Rich. For, (*firſt*) he is moſt *Rich*: leſt hee ſhould be thought *unable* to endowe his *Spouſe* (*Mecum ſunt Divitiæ*) *Pro.* 8. *Secondly*, moſt *Wiſe*: leſt hee ſhould not diſpenſe, and *governe well*. [*In quo ſunt Omnes Theſauri Sapientiæ.*] *Coloſſ.* 2. *Thirdly*, *moſt beautifull*; leſt hee might *diſpleaſe* the *Spouſe*; [*Specioſus formâ, præ filiis hominum.*] *Pſal.* 44. *Fourthly*; moſt *nobly deſcended*, leſt hee ſhould bee *deſpiſed*. [*Ipſe filius altiſsimi*] *Luc.* 2. *Fiftly*, moſt *Potent*: leſt hee ſhould be *oppreſt*; [*Omnis Poteſtas, in Cœlo & Terrâ, data eſt mihi.*] *Matth.* 28. *Sixtly, the choiſeſt of Men*: [*Dilectus meus, &c. electus ex millibus.*] *Cant.* 5. But *laſt*, above all; hee is *moſt loving*. For, *no man hath greater Love*, then this, *to give his life for his friends*. And certainely, (to expreſſe *his great Love*) hee gave himſelfe *this Name*; even *when* hee ſpeakes, (here) of his *taking away*; that wee might (the more deerely) *regard and love* him for it. When hee would *be feared*; he calles himſelfe *Dominus*: When hee would be *honoured*, *Pater*. But (without *Love*,) *Feare* is *Servilitie*; and *Honour*, is but *Flattery*: therefore, when he requires *Love of us* (which above all, is *moſt pleaſing*; for it is the *fulfilling* of the *Law*) hee calles himſelfe [*Sponſus*] our *Husband*. Hee hath called himſelfe, a *Vine*: a *Doore*: a *Stone*: but *Sponſus*, is *more-neere*. A man may have *two Vines* in his Garden: *two doores*, to his houſe: and *many Stones*, in his building: but a *true Lover* can have, but one Husband, ſo long as He *lives*. If *he* bee *taken away*, well may wee *Mourne* and *Faſt*. For, we ſhall *never* have *any other*, unleſſe *he* come *againe*. And, that our *Love* ſhould bee more enflamed, and our *Sorrow* more increaſed, at his *departure*, he would not onely *beare the Name*: but, the *habit*, and forme of a *Bride-groome*, when hee was *taken away*. For, ſcarce in *all his life*, was hee *ſo like a*

1. *Who is firſt Rich.*
2. *Wiſe.*
3. *Beautifull.*
4. *Nobly-deſcended.*
5. *Potent.*
6. *The Choiſeſt of men.*
7. *Moſt loving.*

Iohn 15.13.

Rom. 13.10.

Bride-

Bride-groome, as *this day* of his death. For, though (in the *eyes* of his *deſpiſers*,) hee was ſhewed as a *Mocking-ſtocke*, in *Thorne*, and *Purple*, with a ſilly *Reede* in his hand: yet, *even then* (in the *eyes* of his beloved *Spouſe*, (the Church) hee appeares like the *glorious Sunne*, (in the Pſalmes) and comes forth like a *Bride-groome, out of his Chamber*, Pſal. 19.5. with a *Crowne* on his head, a *Scepter* in his hand, and *a Robe of royall purple* on his ſhoulders, to honour *this Daie* of his Nuptials: Wherein, giving himſelfe for his *Church*, hee *commuted* Eſtates. Hee tooke our *Sinnes* upon him, and gave us *his Righteouſneſſe*; and before night (as *naked*, as *God* made *Man*) did hee ſuffer *for Man* his Bodie to bee laid on his *Marriage-Bed* (the *Croſſe*:) where, to *conſummate* the *Wedding*, (*Dormiens in Cruce* (*as Durandus* ſaies) Sleeping on that hard pillow, *Rational. Lib. 6. cap. 77.* hee powred forth *Blood and water* from his ſide, to Conſecrate us to himſelfe for ever. This was *hee*, (not our *Acquaintance*; our *Fellow*; or our *Friend* onely; but (alas) *our Love*) our *Bride-groome* that was *taken* from us; and we, the *forlorne Children*, of the marriage chamber that are left *to mourne*, and *Faſt*.

Which while wee doe, let us conſider the *Manner* of his *Taking away*; that is, his *Paſſion*: (now weeknow the Perſon.) *Secondly, his Paſſion.*

I enter now into an *Ocean* of Meditation: an *Inundation* of apprehenſion, able to drowne *ten thouſand* worlds in teares: But I will *reſtraine* my ſelfe to the *Word* (onely.)

The Word here uſed both by *Beza*, and *Tremelius* for his *Paſſion* (for of that he ſpeakes here) is *Tolletur*. It will intimate.

1. *What, they did* to him.
2. What *hee ſuffered* in himſelfe.
3. It will touch *on Illis*, the laſt part of our diviſion, the *Parties for whom*. And ſhew what *they are to doe* for him againe. And all theſe from the *ſeverall ſignifications* of the *Word*.

FIrſt then, as *Tollere* ſignifies [*Capere, & abducere*] to *Take*; and *then to carrie away*: So firſt, *Manus injecerunt*, they laid *hands* on him: they *tooke* him, in the *Garden*: they came *about him, like Bees*; *they compaſſed him in on every ſide*, (as *David* ſaies:) they came forth, Pſal. 118.11. as to take a ſtrong *Thiefe*, (with *Swords, Clubbs, Staves*, and *Lanthornes*) to make their terrour greater *in the Night*. And, though *their feare* were greater, then *his* (for, *with a word*, hee ſtrooke them John 18.6. all *to the earth*) yet, durſt they lift their *heeles* againſt him, the *Ring-leader* being of his *owne Familie*; and *one*, that *eate Bread at his owne Table*. But, it was *their houre, and the power of darkeneſſe*, therefore Luke 22.53. they laid hands on the *Lord of Light*: *bound* him (like a *Sheepe* for *ſacrifice*) *& tenuerunt*, and they held him *faſt*. *This*, was his *firſt Taking, viz.* his *Apprehenſion*, in the *Garden*. *1. Tollere, Capere.*

2. *Tollere, Abducere.*

From *thence*, *Abduxerunt*. When they had *taken*, *they carried him away*. *Firſt*, to *Annas*: And, from *him*, *Taken* hee was; and *carried* to *Cajaphas*: from *him*, *Taken* hee was, to *Pilate*: from *him*, *taken* to *Herod*: they *hurried* him to, and fro; not ſuffring him to *reſt*, in *any* place: but, ſtill followed him with (*Tolle, Tolle,*) take him *away*, take him *away*; till they *tooke* him to *Pilate againe*: Who (after all this *ill-taking*) *tooke* and *whipped* him; *Crowned* him with *Thornes*: *beat* him, and *ſpit* on him, and when hee had done *all this*, to *One*, (who, by his *owne confeſsion*, hee could finde *no fault* withall) the *wicked people* (unſatisfied with *all* this *crueltie*) cry yet, *Tolle, Tolle*. *What* would they, *now*? *All* this, hee ſuffered, on Gods *good ground* (as they ſay:) therefore *Tolle* (now) in *another ſignification*.

Iohn 19.4.

3. *Tollere, Elevare.*

Now: *tollere*, is *Elevare*. *Tolle ſublimem*: take *him up*, *away with ſuch a One*, *from the Earth*. [*Crucifige, Crucifige*] to the *Croſſe*, with him. *Nothing* will ſerve, but *that*. The *ſtrayning* of his *Sinewes* when they *lifted* him up, (his very *Elevation*) was *a part* of his *Paſsion*. To *that*, he muſt goe, too. *Ita extolli oportet*; So muſt it needes be (ſaith hee (himſelfe) to *Nicodemus*) *as Moſes lifted up the Serpent in the Wilderneſſe*. And, *how*, was that? *Moſes* made the *Serpent* of a *Mettall*, that muſt paſſe *the fire*, and the *Hammer*, ere it was *uſefull*. (For, it was *Braſſe*.) And (*after*) *impoſuit eum Perticæ*; hee put it on a *Perch*: So (here) when hee had firſt paſt the *Furnace*, and was *melted in the Garden*, that hee *dropt againe*; *then* they *Malletted* him with their cruell *Fiſts*; as if he had bin *Braſſe* indeede. And now, (laſtly) *poſuerunt Perticæ*, they lift him to the *Perch*. A *Perch*, is a *Meaſure* of *ten foote long*, (ſaies *Iſidore*) and called *Pertica*, *quaſi Portica*; *à portando*. For, the *Inch* (or digit,) the *Palme*, the *Foote*, the *Cubit*, the *Pace* and the *Fadom*, are (all) *Meaſures*, which wee carry *in our Bodie*; but, *the Perch*, is *beyond* our length. If wee will uſe *that*, wee muſt *carry it along* with us. The *Tranſverſe* of the *Croſſe* (hee carried,) is held to have bin a peece, much about *that length*. *This* hee carried, himſelfe (*firſt*;) and (*now*) it carries *him*. Hee is Offered up (like *Iſaac*) with his *owne burthen* of wood. And, though the *Divinitie*, (like *Iſaac*) *ſuffered not*; yet, the *Humanitie*, (like the *Ram*) was caught in the *Brakes*; *That*, was nayled *faſt to the Tree*. The *whole Manhood*, (the *Brazen Serpent*) ſo much, as was *out* of the *Earth*, was *lift up*. [*Serpens, in Perticâ*: *Chriſtus, in Cruce*] as the *Serpent*, in the *Wilderneſſe*; ſo *Chriſt*, on Mount *Calvarie*. *Ita extolli oportet filium hominis*; *ſo* muſt the *Sonne of Man* (that is, the *Manhood*) bee *lifted up*, and *nailed* to the *Croſſe*.

Auth. Ling. lat. fol. 1204.

Iohn 3.14.

Num. 21.

Luke 22.44.

Gen. 22.6.

4. *Tollere, Oſtendere.*

And, *what* would they doe with him, *there*? why, *ſtill*, *Tollere*: that is (as *Novius Marcellus* renders it) *oſtendere*: to ſet him *to the view*, that *men* might *looke upon him*. *That* was the *Caſe* of the *Braſen Serpent*, indeed. And, to *that end*, was *it* commanded to bee *ſet up*; that, when men *beheld it*, they might be *Healed*. But (*here*) they *Naile* him up, for *a Slippe* (a *Braſen Counterfeit*;) *one*, that did *but ſay* hee

Auth. ling. lat. fol. 483.

Num. 21.8.

was

was *a King:* that they might *insult* and make *a shew* of him, with a *Title*, pind over his *Head.* And though He was *visible enough* (for, they had left him *naked*; you might *view him* at full, and *tell all his Bones* (as *David* saies;) and, though there were *Spectators*, in *troupes*; yet, they *beheld* him not, in the *true use*, (that they might *looke on him, and live:*) but, as a *gazing stocke of scorne*, for *all* people, (*Iewes* and *Gentiles*, *Romans*, and *Strangers*;) of whom, their *large Citie* was *full*, at this *great Feast.* To them, and to *all the open wide world*, behold their *King* (*here*) despoiled of his *Garments* (and, almost, of his *Skin*; as if, hee had bin *a Serpent*, indeede) is *hung up*, betweene *two Theeves*, and presented as a *Show*, for their *first Entertainment*, *without* the *City.* Behold *their God* (*tremble*, to *thinke* it) is (here) *Set-up*; *not* to be *adored:* but, to bee *flouted.* Whom they *meete*, not with [*Venite, adoremus*] *Come, let us worship, and fall downe*; but, with [*Vah, Vah,*] *ah, thou wretch! Not* bowing *their knees* before him: but, *shaking their heads* at him. *O Fooles!* To the *Serpent* (the *Type,*) they committed *Idolatrie:* to *Christ*, (the *Truth*) they deny *their Dutie.* They *adored* the *Shadow*; and *abhorred* the *Substance*; therefore they have (*yet*) for *Substance*; nothing, but *Shadowes.*

Iohn 19.21.

Psal.22.18.

2. Reg.18.4.

But, are they *now satisfied?* have they done? hath hee hung *long enough?* are their eies *yet glutted*, with gazing on his *racked sinewes?* will they not *now* (for *pity sake*) adde *one Tolle*, more? *Tolle de Cruce?* will they take him *downe*, while He is *yet alive?* yes, *Tolle*-still; but, in *an other sense.* Now, *Tollere* is *Occidere*; *Take* him quite *away.* *Before*, his *Bodie*, was; *now*, his *Soule*, (his *life*) must be *taken* from *the Earth.* They meane, to see *an end* of him; *up* they have *nayled* him; and *there* he *hangs*; and there he *shall hang* (for them,) till *he die.* So they *tooke him away* by a *Death*, to which *the Curse* was annexed, (the *Crosse:*) that *He* might (also) *take the Curse away with him.* *This*, is *Tollere*, in the *active* significations: and, what *they did* to him.

5. *Tollere Occidere.*

But, before wee come to *his*, (in the *passive*,) it were not amisse (though by way of *parenthesis*) to know the *Nominative case*, to *Tulerunt: who they were*, that (*thus*) *tooke him away.* Wee need not make any *curious* search: for, it will be *harder* to finde, *who did it not*; then, *who did it.* For mine owne part, (from the *King to the Begger*) I know not *a condition of men* that were *exempt.*

For, of the *King*, he suffered. *Contempt*, is *one* of the *deepest* stngs. And *Herod*, with his Men of *War*, *despised* him. In the next *degree*, the *Romane President* (*Pilate*) commanded him to bee *whipp'd*, and gave the *unjust Sentence* on him. The *Priests*, were ever his *Enemies* in their *Counsels*; and *Caiaphas* (their *chiefe*) was *flat*, that it *was necessarie* to kill him. The *Pharisees gathered*, in Synagogues, against him; and excommunicated the poore-restored *Blinde-man*; for *but Confessing* him. The *Lawyers*, put *Quirkes* on him; to bring him *in compasse of Treason*, by *denying Tribute* to *Cæsar.* The *Soldiers*, abused him, and *Crucified* him. His *Kindred* and Acquaintance, goe about

to *take* him, as a *Madman*. The *Servants* to *Herod*, *Pilate*, *Caiphas*; *mocke*, and *buffet* him. Among his *owne Servants*; *one*, *betrayes him*; an *other*, *forsweares* him; *All* forsake him. The *Common people* (*sans number*, or *Order*,) the whole *Rabble* of inferiour Artizans, *cry out* on him, and *preferre* a Thiefe before *him*. And (no doubt) but the *roguy Boyes in the Street*, (the *wicked seed* of this *froward Generation*) were as *forward* as their *Fathers*, to abuse him. Nay; even the *Women-kinde*, in their *kinde*. For, the High-Priests *Maides* were *tampring* to entrap *Peter*, becaufe he did *but-looke-like* one of *His*. So, we may conclude, he suffered from *King*, *President*, *Nobles*, *Priests*, *Lay-men*, *Lawyers*, *Souldiers*, *Artizans*, *Freemen*, *Servants*, *Strangers*, *Acquaintance*, *Kindred*, *Friends*, *Iewes*, *Gentiles*, *high*, *low*, *rich*, *poore*, *Men*, *Women*, *old*, and *yong*; to the end, that *he* (that suffered for *all kindes of men*) might suffer *by all kindes of men*. For *God* (as St. *Paul* saies) *hath shut up all in unbeleefe*, *that he might have mercie on all*. *These* are the *Persons*; and their *Tollere*, in the *active*. *Who*, they were: and *what* they *did*.

Rom. 11. 32.

His first Tollere, is, *Suscipere*.

Now *Tollere*, in the *passive*: what *he suffered* in himselfe. First, then, as *Tollere* signifies *Suscipere* to *Vndertake*. *Willingly* he *submitted* (*suscepit*) he *underwent* it, to be *loaded* as a *Cart with Sheaves*, (saies *Amos*): not, on *constraint*. For, let us remember, it was *his will also*, to be *taken away*: otherwise, if he had *minded* to *resist*; *twelve Legions of Angels* had *drawne* at this. But, as he suffered the *Devill* to set him on the *Temple*; *So*, he suffered *these*, to *lift him to the Crosse*. *Tulit*, he *suffered* it to be done: Nay, he *suffered*, *till it was done*. For, hee said (in the 12. *of Luke*) *How am I straitned* (or *payned*) *till it be done?* Therefore, when *Peter* would have *resisted* with his *drawne Sword*; hee *forbad him*, with a *word* of *sufferance*: (*Suffer them*: *suffer them thus farre*:) Here, is *his Patience*, first.

Amos 2. 13.

Math 26. 53.

Luke 12. 50.

Luke 22. 51.

2. *Tollere Sustinere.*

Then, come to his *second Tollere*, (*id est*, *Sustinere*:) from what, he *willingly Vndertooke*, to what he *sustayned*: what he *bare*, and *suffered* in *himselfe*. *That*, is his *Fortitude*. To say the truth for *that*: what he suffered (in *specie*) is *impossible* for any *Tongue* (but *his*, that *felt* it) to tell. The tongues of *men*, *and Angels*, *cannot* doe it. And certainly, the *Evangelists* (for *brevitie*-sake) have writ the *kindes onely*; and, not the *particulars* of his *Sufferings*. For, *what pen* is able to set down the *severall Scoffes*, and *base acts* of such a *Rascall* Multitude, when driven with the *violence* of their owne *gyddie malice*, they hurry an *Innocent* to death? We must therefore *admire the summes*, since wee cannot *know*, or *count* the *particulars*.

Par. 3. fol. 105.

'*In generall*, we are resolved (therefore) by *Aquinas*, that *Passus est omnes Passiones humanas*; *Hee sustained all humane Passions*: *Non quidem secundem speciem*, *sed secundum genus*: Not, in their nice *particulars*; but, in their *severall kindes*: which is *meant* of *Passion*, *comming from without*; not, of *Sickenesses*, or *sinfull perturbations*, arising

ſing *from within.* And this we ſhall ſee, if we conſider but the *heads,* (the *kindes* onely) in *genere.*

Firſt then, he Suffered in his *Fame:* when they, moſt ſhamefully, *belyed* him, and ſaid; *He was a Samaritan* (that is; an *Hereticke*) (as if *God,* could *erre*;) and, that he had a *Devill.* 1. *In Fame.*

Secondly, In his *Honour and glorie*: by their inſupportable *Blaſphemie, Contempt,* and *ſcornefull* carriage towards him: making him even *their Foole,* to play at *blind-man-buffe* withall: and abuſing him, in *all his ſacred Offices:* as he was *a King,* giving him a *Reede,* for a *Scepter*; as a *Prieſt,* clothing him in *ridiculous white* Garments: as a *Prophet,* bidding him *propheſie* who ſtrooke him: and, as a *Saviour,* bidding him *ſave himſelfe.* 2. *In Honour.*

Thirdly, In his preſent *Eſtate:* being *ſtript of all,* even to his *skinne*; and, not ſo *poore* a thing as his *Inmoſt-garment* left him; but, theſe *Theeves* caſt *Lotts,* and *rifled* for it. 3. *In Eſtate.*

Fourthly, In his *Soule:* 1. by *Feare*; he had *Timorem naturalem,* or *humanum* (as it is a *puniſhment* in it ſelfe.) 2. By *griefe:* he *wept* often. 3. By *heavineſſe: heavy,* even *to the death. Laſt,* by *ſhame:* having his moſt *chaſte body,* (which he had in all his life, with *greateſt modeſtie,* kept in *ſeemely* clothing) *expoſed* (now) all *bloody* with the whip, on the *Croſſe naked,* at *mid-day,* to the view of his *Mother, kindred,* and *acquaintance*; to be the ſcorne and *greedy ſpectacle* of his *whole Nation.* While the Sunne (*aſhamed* of this indignitie) *durſt not* looke on his *bared body*; but *hid his face,* and brought a *darkeneſſe* over *all the earth,* to vaile the *bleeding nakedneſſe* of his *Maker. Theſe,* in his *Soule.* 4. *In Soule.* *By Feare.* *By Griefe.* *By Heavineſſe.* *By Shame.*

Then *fiftly,* In his *Bodie:* and *that,* in *all parts* of it: in his *Hands,* in his *Feete*; by the *tearing* nailes: in his *Head,* by the *wounding thornes:* in his *Side,* by the *Speare:* in his *Face,* by *ſpitting,* and *buffetting* on: and *all over,* by the cruell *whippe:* not, from his *Side alone,* but, from *all parts,* of this *true Pelican,* ran *blood,* to *revive us.* 5. *In Body.*

Sixtly, hee ſuffered in *all* his *Senſes:* In his *Feeling*; by the *blowes,* bloody *thornes, nailes,* and *ſcourges.* In his *Taſte,* by bitter *gall,* and *vineger:* In his *Smell,* by hanging in a filthy place of *rotten dead mens Skulls:* In his *Hearing,* by their baſe *Taunts,* and *Blaſphemies:* In his *Sight,* by *ſeeing thoſe,* (for whom hee *died,* and *dearely loved*) doing *all this*; and *thoſe,* (that *dearely loved him*) [His *Mother,* and S^t. *Iohn*] ſtand by him, *weeping.* The feeling of *all which* was *ſo ſenſible* unto him, that (in *Ieremy*) hee *calls from his Croſſe,* to *all* that goe *by the way,* to *conſider* it, and *ſay,* if *there were any paine,* like *his.* And (after all) upon an *attendite,* and a *videte* (on a *ſufficient view,* and *enquirie,*) a *non ſicut* is *returned.* And *that,* on *good reaſon.* For, *none* ever ſuffered, *for ſuch cauſe.* Therefore, *none* ever *felt* ſuch paines. *Exceſſere* (ſaith *Thomas*; for their *Extent:*) *Exceſſere omnes dolores, quos homines pati poſſunt in hâc vitâ.* When *God will ſuffer paine* to make *him* die; *what paine* muſt *that* bee? certainely, as much, as *humanity* 6. *In his Senſes.* Lam. 1. 12. Part. 3. 46. art. 6.

could *beare*; *ſo much* did hee *endure*, till *ſence of paine*, made him *paſt-ſence*; and his *noble Soule* expired; ſuffering (in the *meane time*) the *violence* of his *Paſſion*, by the *fortitude* of his *Patience*. But, you will ſay, *hee was God*, therefore they might (*well*) *lay loade on him*; hee *could beare* it. But, hearken to his *cry* on the Croſſe; *My God! my God! why haſt thou forſaken me? Clamat Homo moriturus, ſeparatione Divinitatis*; *ſcilicet, quoad defenſionem* (ſaies *Bandinus*) The *Godhead* was (in a *degree*) with-drawne from *defending* the *nature*;
Diſt. 21. though not, from the *unitie of the perſon:* Nay *Bandinus* goes farther, and ſaies, that *God* (that could have *kept off* all this) might be *ſaid* (in a *manner*) to ſuffer himſelfe: *Quicquid patitur Caro, unita Verbo, debet dici Deus pati.* As a *Man* ſuffers, when *his Garments* are torne, though
Bandin. Diſt. 22. indeede, *Verbum nec mori, nec pati, potuerit. Diſt.* 22. the *Word*, can neither *die*, nor *ſuffer*. But *in his Humanity*, he *could* and *did ſuffer:* and, he ſhewed *the truth of his Mortality*; in that, which was his *next Tollere*.

3. *Tolli Occidi.* And that is *Occidi*, (for ſo *Marcellus* hath it, in the *paſsive:*) that is; hee was *Slaine:* hee *died*, he gave *up the Ghoſt*; and ſuffred himſelfe to bee *quite taken away* by death: which is, *ultima linea*, and as *farre*, as any *man* (in *this world*) *can ſuffer*. So, they *tooke him away* by *peeces*. In poyſoning his *Fame:* in deſpiſing his *Honour* and *glorie:* in rifling his *Goods:* in vexing his *Soule:* in crucifying his *Body:* in tormenting *his Sences:* in blaſpheming his *God-head:* and left *not a peece* of him *unmartyred*; till they had *killed* him. And, when his *Soule* was *taken* from their *perſecution*; they *goared* even his *dead body*. And *laſtly*, *tooke* him from the *Croſſe*, to *ſeale him in his grave*; leſt *others* ſhould *take him away* (after) from that *concluſion* of their *Tyranny*. So, (upon the *reckoning*,) we may conclude *in genere:* (for as I ſaid, we cannot count the *ſpecies*) that he ſuffered from *all kinde* of men, *all kinde* of paine, in *every kinde* of ſubject: that is, in his *fame*, his *honours*, his *Goods*, his *Soule*, his *Bodie*, and (as *far*, as might be) in his *God-head:* And *theſe*, in the *extremity*. For, his *ſufferings* were anſwerable to the *Perſon*, hee *ſuffered in*; and to the *ſinnes*, hee *ſuffered for*; and, to the *good will*, hee *ſuffered with:* *all which* were in the *ſuperlative:* therefore his *Paines*, were *unexpreſsible*.

Par. 1. 9. 48. From whence, *Aquinas* concludes; that the *Paſsion of Chriſt*, (for the *generalitie* of the paine; the *dignitie* of the *life* laid-downe; and the *Charitie*, with which it was laid downe) was, "not onely, a *ſuffi-*
"*cient*, but a *ſuperabundant ſatisfaction, for the ſinnes of all Mankind.*
"*This* was his *Tollere*; (that is, *Suſcipere, Suſtinere, & Occidi*) What hee *ſuffered* in the *Paſsive*; from *their Tollere*, in the *Active*.

4 *Tollere, auferre.* But, hee hath *an other Tollere* yet: and that is, in the *Active* (after all:) *Tollere*; as it is taken, for *Auferre*. For, as hee *undertooke*, & *ſuſtulit*; was *taken away*, & *ſuſtinuit*; ſo hee was *taken away*, & *abſtulit*, hee *tooke away*, too. He was *taken away*, by *taking our Sorrowes*, as *Eſay* ſaies: Hee *tooke our Sinnes up with him* to the Croſſe (ſaies
Eſay 53. 4. *Trem. Tranſl.* Saint *Peter*) 1. *Pet.* 2. 24. *Sublatus eſt, & ipſe Tulit*; nay, *pertulit*; hee

hee tooke (and quite *tooke away*) that, which was *ours*, and *what* was alſo *due to it*. For (as Saint *Paul* ſaies) hee *that knew no Sinne*, was *made Sinne*. So that, by *taking him away*; Sinne is *taken away* too. 2. Cor. 5. 21.

And here comes in the *Parties* (*for whom*) to claime *their part* in His *Tollere*, that they may (more cheerefully) fall to their *owne*. *Taken away* hee is, *ab illis*: and, *Take away* he doth, *ab illis*: From the *Parties* (here, in the *Text*) *he is taken*: that is, from *them*, that *be his*; the *Children* of the *Bride-Chamber*: the *Members* of his *Church*: from *them onely*, hee is *taken away*. For, *they onely*, feele his *abſence* (for the *preſent*,) and *they onely* ſhall have the *benefit* (hereafter.) (*Ab illis*) *from them*; (*ob illos*,) *for them*. And *ſo*, takes *from them* that, which would *take them*, from *him*; (their Sinne.) *Tulerunt Dominum noſtrum*, they have *taken away our Bridegroome*; but, *we know, where they have laid him*. To ſhew that *hee died for other mens ſinnes*; they laid him, in *an other mans Grave*. *Thirdly, for whom.*

But, if *this* bee *ſo*; what cauſe is there (*illis*) for *Them?* or (*Nobis*) for *us* (that are (*now*) in *their caſe*) *to Faſt*, or keepe *a Lent*: ſince our *Sinnes*, are *buried* with him? *Sure*, there is *cauſe*. For, when a man, (*ſicke to death*) is new *recovered*, it is *neceſſarie* he keepe *a good diet*. Hath *Chriſt healed you*, and *taken away* your Sinnes? Take *heed* (then,) that you *ſinne no more, leſt a worſe thing happen*. The *fomes peccati* muſt bee withdrawne: Sinne came in with *Eating*; the *Antidote* therefore, *is Faſting*. A *good Fence* it is, againſt the *Apple*, and the *Tempter*; *Scutum maximum adverſus Diabolum* (ſaies S^t. *Chryſoſtom.*) And (indeed) hee hath *ſo joyned* (*Tolletur Sponſus*, with *Iejunabunt* in this verſe:) that, wee cannot remember *Tollere* without *Iejunare*. For *that*, is *his will*: *That*, is the *Dutie* (at *this time*;) and *that*, is the *ancient*, and *true way* of keeping *Good-Friday*. Iohn 5. 14. Ludol.

At *Eaſter*, wee may *Feaſt*: when (like *Matthew*) wee *Receive him into our Houſes*: but (*this Daie*) the *Diſciples* were in great *feare* and *heavineſſe*; ſo muſt *we*: and *faſt*, that wee may the *better taſte* him *then*; when *he* ſhall be raiſed a *quickning Spirit*, at *Eaſter*. For he hath (by his *Death*) prepared himſelfe as a *phyſicall Banquet* for our *Soules*: *grynding* himſelfe (by his *Paſſion*) to *make* his *Body* againſt *this time of taking Phyſicke* (the Spring) to *ſpring up* in the *Reſurrection*, as our *Medicine*, *Cordiall*, and *Preſervative*; that hee might *heale*, and keepe us in *health*, every way: By *ſweating*; with his *drops* in the Garden: by *emplaiſter*; when his *face* was *ſpit* on: By *Potion*, when hee dranke *gall* and *vineger*: By *Phlebotomy*, when he was *whip'd*, and *peirced*: By *Bathing*, when hee was *baptized*: By *Diet*, when hee *Faſted*: and by a generall *Pharmacotheon*; when he gave his *Body* (*full* of all *theſe vertues*) in the *Sacrament*, to make *his Sufferings ours*. *Fuſus eſt Sanguis Medici & factum eſt medicamentum Phrenetici.* (ſaith Saint *Aug.*) That therefore, wee may receive this *Cordiall* with *benefit*, wee muſt *doe*, as the *Ancients*. *They* ate the *Paſſeover* with Luke 5. 29. *Lib. 5. cont. Hæretic.*

with *ſowre hearbs*; and we muſt eate the *Sacrament*, after the *ſharpneſſe of Lents Abſtinence*, with the *ſowre remembrance* of our Sinnes, and *his Paſſion*, that *Amendment* of life may follow, and his *wrath paſſe-over* us; when, by the vertue of his *Paſſion* in the *Sacrament*, he hath *taken all our Sinnes* from us. And, *this* is that, that reaches [*Illis*] to *them*: and (*Nobis*) *to us*, of the *Bride-Chamber* (his *laſt Tollere*,) which hee not onely (*then*) did on the *Croſſe*, but *ſtill doth*, and *ever will doe* (*Tollere peccata Mundi*) Take *away Sinnes* (*ab illis*) from them *before*: (*à nobis*) *from us* preſent: and (*ab illis* againe) from *them to come*, to the *end of the World*.

Our firſt Tollere, abſtinere.

And (now) we know, *what*, 1. *they did to him*. 2. *What hee Suffered, did*, and *doth*, and 3. for *whom*; Let us fall to *our Tollere*; *undergo ſomewhat for him* alſo. For, *Ignorance* is not (*alwaies*) the *Mother of Devotion*. *Hereafter*, let us (for *this example* ſake) live *ſoberly, righteouſly*, and *godly* in this life. *Soberly*, by *Abſtinence*, (as I have ſaid) in *our ſelves*: *Righteouſly*, by *uprightneſſe*, to our *Neighbours*: and *Godly*, in our *Devotions*, to our *Maker*. That wee may, *firſt* (*Actively*,) *Tollere* in *abſtinere* (which wee partly learned before;) and *abſtaine from fleſhly luſts* that *fight againſt the Soule*.

2. *Tollere, Tolerare.*

Gal. 5. 14.

And (*then*) ſeeke to *conforme* our ſelves to the *life* and *death* of *Ieſus Chriſt*; to have *a part* with him, in his *Paſsive Tollere*; to *Suffer* for his ſake; (*Tollere Crucem*) to take up *our Croſſe*, and become (like him) a *Crucifix*. For, (as S^t. *Paul* ſaies) *Qui Chriſti ſunt, Carnem ſuam crucifixerunt, cum vitiis & concupiſcentiis*. And S^t. *Gregorie* hath ſhewed us a *Way*, to doe it, *Duobus modis* (ſaith he) *Tollitur Crux*; *cùm per Abſtinentiam affligitur corpus, aut per compaſsionem affligitur Proximi Animus*. We have them *both* in this Text. *Iejunabunt*; to teach us *Abſtinence*, for the *Body*: and *Tolletur Sponſus*, to teach us *Compaſsion* in our *Minde*: the whole *ſumme of Philoſophie* (*Abſtine, Suſtine*,) and *both* in this *Example* of our *Spouſe*; that (*before*) had *faſted*, to make it eaſie to us: and (this day) ſuffered for *compaſsion* to us. And, if we doe *ſo* too,

Rom. 8. 17.

we ſhall *loſe nothing* by it. For the *Apoſtle* tells us *Si compatimur & conglorificabimur*. And *this*, is *our Tollere*; (*Abſtinere, & Tolerare*.)

3. *Tollere Extollere.*

But, there is *one Tollere* (*more*) left us, after *all*, if ever we looke to bee with him (*Sublati*) *taken up* to his *Fathers right hand*, where *now* he ſits *in Glory*: and that is, (*Tollere in Cælum*) to *magnifie*, and *Extoll* to the heavens, his *marveilous love*, that *cauſed* him to doe *all this*. For *this*, is *our Duty*, too.

So now wee have the ſummes: Their *Tollere*; in *Capere, & Abducere, Elevare, Oſtendere, & Occidere*: His *Tollere*, in *Suſcipere, Suſtinere, Occidi, & Auferre*: And (laſtly) Our *Tollere*; in *Abſtinere, Tolerrae*, and *Extollere*.

Now, ſince I feare we ſhall all *come ſhort* in the true *abſtinere* and *tolerare*; Let us (at leaſt *endeavour* it, but *howſoeuer*) be *aſhamed* to *come* ſhort in *Extollere*. For, *what is eaſier* then *thanks*? A *good*; nay, a *pleaſant*

pleaſant thing it is, (ſaith *David*) *to bee thankefull.* Then let us *praiſe* Pſal. 147. 1.
his mercie, and acknowledge *our Miſerie*; till, by his *Merits*, we may approach to *praiſe him eternally.*

Sit thee (*then*) *downe* (*my Soule*) *this Day*, (this *Good-Friday*) this *great day*, that is *honoured* with ſo *many priviledges.* For, *this Day*, thy *Saviour* was *crucified: Hell* was ſpoiled: *Death* ſubdued; *Man* redeemed: *Heaven* opened, and the *holy Scriptures* manifeſted. *This Day*, ſit thee downe, in *Faſting*, and *Abſtinence.* Take ſome thing *from thy ſelfe*, for *others*: ſince *he* was *Taken away*, *from* thee, *for* thee: that thou (my Soule!) ſubduing thy *Body*, maiſt with *more powerfull* faculties, conſider his *great Love*, and *Love him* againe; his *great paine*, and learne to *Suffer with him*: his *great Fortitude*, and learne *Patience* of him; and the *great Benefit* which *all theſe* bring thee, and be *thankefull* to Him. Sit *downe*, *confeſſe* thine owne *Miſerie* and *admire* his *Mercy.* Leave (now) thy *Speculation*, and fall to thy *Devotion.* *Kneele* downe, (nay, *fall downe*) and ſay, with S^t. *Ambroſe*; *Doles* (*Domine*) *non tua vulnera, ſed mea, non tuam mortem, ſed meam!* and, *proſtrate* on thy face, *implore his Pardon*, whom thou haſt *thus Crucified*, Saying: Super. Luc.

Forgive mee (O thou *perfect innocence!*) that have ſo oft *betrayed* thee to the *unbridled Luſts* of my heart, (as to ſo many *uncircumciſed*) by my *unworthie taking thy ſacred Body.* *Forgive me* (O thou *eſſentiall Truth!*) that have ſo often *mocked thee*; by *breaking my vowes*, and faithfull *promiſes* to thee, and to my Neighbours.

Forgive me (O *inexhauſted Treaſure!*) that have ſo often *ſpoyled thee*, by *Robbing* thee of thy *Merits*, and making them of *no accompt.*

Forgive me (O *true Patience!*) that have ſo often *buffetted, pierced*, and *whip'd* thee, by *iterating mine Offences.*

Forgive mee (O *pure Cleanneſſe!*) that have ſo often *Spit upon thy Face*; by defiling the *knowledge* and *profeſſion* I have made of thee (in *word, and writing*) with the *uncleanneſſe* of my *life*, and *Converſation.*

Forgive me (O *Everlaſting Life!*) that have ſo often *Crucified*, and *ſlaine* thee; by *Taking thee away* from the Land of the Living, from the *Cloſſet of my Heart*; refuſing thee for ſome *Barrabas*, (ſome Sinne,) which thou knoweſt *worthy of Death*, for a *Murderer.*

Forgive me all that *they*; nay, *all that* I have done to *thee*, *in* thy bitter *Paſſion*; and give mee, *all that thou haſt purchaſed by* thy bitter *Paſſion.*

Forgive me, and all *thoſe* that (like them) for whom thou madeſt *requeſt unto thy Father* (in the *middeſt* of thine *Anguiſh*) have *done to Thee*, we know not what: and give us *that*, which we cannot (*yet*) *conceive.* *Qui tuliſti & ſublatus es:* Thou which *Takeſt*, and *was Taken away*, (*Tolle, Tolle*) *Qui Tollis Peccata; Tolle noſtra.* Thou, which *takeſt away the Sinnes of the World, take away our ſinnes*; before wee our ſelves *be taken away*; That we may (yet *at laſt*) *ſo lay hold of Thee*, that thou

thou mayeſt never more bee *taken from us:* But, that (*Cùm Tolletur Tempus*, When *Time* ſhall bee *no more*) *Thou, in us*, and *we* in *Thee*, may ever live *together*, where there ſhall be no more *Mourning*, *Death*, nor *Faſting*; but a *Continuall Feaſt* of *living Ioy*, and *Happineſſe*, in the *Glory* of thy *Father*; To whom, with *Thee*, and the *holy Spirit* (who is our *Earneſt* of the *Hope*) bee all *Honour*, *Praiſe*, and *Glory*, *Now* and *Ever*. *Amen.*

FINIS.

MEDITATIONS
FOR
Good-Friday.

Loquitur Crucifixus.

O MAN! looke what *Paine*, for *Thee*,
Willingly I take on *Mee*:
See, my *Bodie* ſcourged *round*,
That It ſeemes *but all*, *one wound*:
Hanging-up twixt *Earth*, and *Skie*,
Mock'd, and *ſcorn'd* by *All*, goes by.
See my *Armes*, ſtretch'd *wide*, and *open*,
And my *Sinewes torne*, and *broken*:
While ſharpe *Nailes* with bitter *pang*,
Rend my *pale-Hands*, where I hang:
Which Mine-*owne-Waight* doth not teare,
But thy *waightie Sinne*, I beare.
See my *Head* (ay *Mee forlorne!*)
Pierced-deepe with cruell *Thorne*;
Which, ſo long *thereon* hath ſtood
That *each Twig runs-downe* with *Blood*.
View my *Feete*; and *ſee* my *Side*
Pierc'd, and *plough'd* with *Furrowes wide*:
See; *all comfort from Mee taken*,
Both of *Heaven*, and *Earth forſaken*.

And not *One*, with *Word*, or *Deede*
Pitties *Me*, while (here) *I bleed*:
Yea; *they All*, that ſtand in hearing
Mock Me, for my *patient-bearing*;
And with *Scoffes*, augment my *Sore*,
When, (*for bitter paine*,) I *roare*,
Eli, Eli, I am *dying*.
Harke: they *mocke Me* too, for *Crying*.
This I beare, for *Thine-Amiſſe*,
Was there *ever Paine*, like *this*?
Yes: and *I* doe *moſt-feare*, *that*:
Leſt, thou *Man* ſhould'ſt prove *Ingrate*.
Now thou doſt but make Me *ſmart*,
But (*in that*) Thou *kill'ſt my Heart*.

FINIS.

An other for that Day.

Chriſto Salvatori.

O THOV! that on the *Croſſe*, for *Me* haſt *di'de*!
Heare now; and *ſend me not away deni'de*.
See; I am gone *a-ſtray*, and am at *loſſe*
When I ſhould follow *Thee*, and beare thy *Croſſe*.
My Sinnes, when they ſhould *ſtrike*, *ſtroke* with their
(Their *Liberty* is *worſe* then *Whips*, or Bands); (*hands*
For, from *thy Paths*, they turne my *erring-Feete*,
And make me *quit* thy-*yoake*, thy-*Burthen-ſweete*;
In ſtead whereof, even *mine-owne-Fleſh* begins
To *over-load my Soule*, *preſt-downe* with *Sinnes*.
On which my *ghoſtly Enemie* hath hurld
(His heavie-*load*) the *whole-waight* of the *World*:

And on the *top* of all this *Packe*, sits *Hee*;
O *wretched Man!* *who* shall *deliver Mee?*
When, to the *World*, I *crucified* should bee,
The *World* hath *crucified me*, unto *Thee.*
Along a down-steep *broad way*, strew'd with *flowers*, *Via.*
Shee drives me *gently* to her *wanton Bowers.*
And (for a *Crosse*) stretch'd on *her Bed*, I lye, *Crux.*
(Softer then *Downe*, blowne with *Prosperitie*:)
Whose *height* is *Pride*; whose *depth*, *Hels farther Coast*:
Whose *Bredth*, is *life*: whose *length*, a *Span* at most.
When I *should* weare thy *piercing Wreathe* of *Thornes*; *Spina.*
My *Head*, with *wanton-Roses* Shee adornes.
And *clings* me to *Her*, with *Embrace* so *loving* *Affixio.*
That (but *Thou plucke Me thence*) there is *no mooving.*
For, stead of piercing *Nailes*, She fills my *Hands* *Manuum.*
With the *vaine-sinfull-use* of *Coyne* and *lands.*
Which, though I *spread* my *Armes wide*, to receive,
They'll *through my Hands* at last, and *nothing* leave.
My ready *Feete*, lest they should run *thy Way*, *Pedum.*
She *fixes* downe, in sinfull-*Mire*, and *Clay.* (know,
My *Mindes* swift-*Feete*, that faine thy *Pathes* would
Shee *nailes* to *Earth*, with *Thoughts* most *base* and *low.*
In stead of *Gall*, and *Sponge* (to *hide* Her malice) *Fel.*
She reaches *Wine* in *Babylonish Chalice*;
Whose *golden shew*, and *sweete-taste*, stirres up *Mirth* *Spongia.*
Able t'*expunge all Goodnesse* from the *Earth.*
My *Sides* Shee *pierces* with sharpe-*Iests* and *Toies*, *Lancea.*
Whence flowes a *Streame of laughter*, and *vain-Ioyes*;
Which my fond *Soule*, in *Ruddy-Mirth* doth *dye.*
And, when I thus am *lifted-up* on high,
In stead of *those* should *mock* my *Sinnes* with *Shame* *Suffragium.*
Her *Parasites* (about *Me*) lowd *proclaime*
My *seeming-Sparkes of Goodnesse*. *Iesu* see
The *World* hath *Crucified Me* (thus) *to Thee.*
O *save Me!* for if *thus* I die, or *sink*,
Where Shee would *Bury Me*, I *quake* to *think.* *Sepulcrum.*

Redeeme Me (*Saviour!*) while I *yet* have *Breath*,
And let Me not goe *laughing* (thus) to *Death*.
Flagellum. *Thou*, that thy *Temple*, with a *Whip*, didst *purge*
So (*wounding*) *cure* Mee, if *Thou* please: and *Scourge*
These *Robbers* from *Me*: *Cast them downe*, and *lash*:
Till they *Vn-load* Me; and take hence *their Trash*.
Onus. In *stead whereof*, impose thy *Yoke* (I pray;)
Load-Me againe; and *set Me* in *thy-way*.
Via. That, *up-thy steep-Mount*, I may *follow* fast,
And *gather-Breath*, by *going*; till, at *last*,
With *Saints*, to *Comprehend* (I may have *Strength*)
What is the glorious *Heighth*, *Depth*, *Bredth*, & *Length*.
And know the *Love of Thee*, which is expreſt
By *laying* thy *ſweet-Croſſe*, where *Thou lov'ſt beſt*.
Crux. *Sweet-Croſſe!* whoſe-*Height*, is *great-Omnipotence*;
Whoſe-*Depth* (inſcrutable,) is *Sapience*;
Whoſe *Bredth*, is *Charitie* (*o're-All*-extending)
Whoſe *Length*, *Eternity*, (bleſt-without-*ending*)
Spina. But give Me (firſt) *Compunction for my Sinne*:
Next, *Sorrow*; for th'*ill-State*, my *Neighbour's in*:
Laſtly, a *Zealous-Goad* of *Emulation*,
To doe *what's right* before *Thee*; and *ſo* faſhion
(Of *theſe-three-peircing-Twigs*) a *Crowne of Thorne*
For Me, as *Thou*, (and *all-thy-Saints*) have worne.
Affixio. Then *Naile* my *Hands*, and *Feete*, and make them *tarry*;
That I (thy *Servant*) may *thy-Image* carry,
And every day *Thine*, and *My-Sufferings mix*,
Vntill I grow a *perfect Crucifix*.
Manuum. Make Me abſtaine *from Sinnes*, that have prevaild;
And I ſhall thinke, my *left Hand* thou haſt *nail'd*.
Next, grant that I all *Actions juſt* may doe,
And I ſhall deeme, my *right Hand*, *fixed*, too.
Pedum. *Naile*-downe my *Feete*, that they may *never riſe*
To lift a *heele* 'gainſt *Truth*; or *Thee* deſpiſe.
Fix my *right Foote*, with *Fortitude* 'gainſt *Feare*;
Rivet my *left*, with *Conſtancie*; to *Beare*.

And

And (that Thy ſharpe *Lawes*, may my *Sinnes* appall,) *Fel.*
Reach on thy *Hyſop-Reede*, thy *purging-Gall.*
Which may *diſtaſte* in *Me fleſhly Delight*,
And to *thy Spirits-foode* give *Appetite.*
But (*Father*) let this *Cup* (the *Worlds* full-*Cup*)
Paſſe by ; and (that I ne're may drinke *that up*)
Let Me perceive this *World* (ſo *lov'd* of All)
Is but a *Sponge* of *Vineger* and *Gall.* *Spongia.*
Which when I taſte, with *Conſummatum eſt*
I *die* to *It* ; to *live* in *Thee* at reſt.
And, that (even *dead*) like *Thee*, I may appeare,
My hard *Heart*, through my ſoft *Side*, *pierce*, and *teare*
With thy *ſpirituall lance* (thy ſaving *Word*) *Lancea.*
Whoſe *point* is *ſharper*-farre, then *Speare* or *Sword.*
Whence, two-*fold Streames* of *Charity* may flow ;
Blood, when *Thou call'ſt*. *Water* ; for theſe *below.*
So, ſhall my *Foes*, that *gazing*-on have ſtood *Suffragium.*
Say (after *death* :) Sure, *God to him was good.*
When (thus) *Thy Paßion-day*, I *paſſed* have, *Sepultura.*
Lay Me to reſt, within thy Quiet *Grave.*
'Twas *Thy Bloods-price*, purchaſ'd the *Potters-Field*
To Burie *Strangers*. So, this *Earth* may yeeld
Some *Reſt* to us (poore *Pilgrims*,) till *we riſe* ;
(But, 'tis becauſe *thy Blood*, hath *paid the price.*)
(*Thus*) *dead to Sin*, *O* give my *Soule* the *Honour*
(Maugre the buſie *Watch*, the *World* ſets on her)
Meekely to *ſleepe* by *Thee*, in Safetie ſure ;
Wrapt in thy *Righteouſneſſe* (thy *Syndon* pure.)
Then *Seale* my *Heart up* ; that, it *there* may ſtay *Signatio.*
In *quiet*, by thy *grace*, this *Second Daie* :
Till, on the *Third*, in *Glorie* I may *Riſe* *Reſurrectio.*
And *ſee* my Bleſſed-*Patterne*, with *theſe Eies.*
My God ! which haſt *for Me*, thy *life* not ſpar'd.
My *Ieſus !* (my *exceeding great-Reward !*) (*locks* ;
Faine would my *Soule* breake through theſe *Priſon*
Lord ! open to *her* : for ſhee *ſtands* and *knocks.*

1. *Dies Afflictionis & Penitentiæ.*
2. *Dies Tranquillitatis & gratiæ.*
3. *Dies Præmiationis & gloriæ.*

But *when* to *Raise* her up, *Thy-selfe* knowes best;
And therefore, I *submit*; With *this Request*:
That, when thy *Passion-Day*, I (first) have *kept*,
And (for my *Sinnes*,) with *Penitence*, have *wept*
Vntill thy *Third Day*: *raise Me*, to *Thy Glory*
In *Peace* (this *Second*) I may end my *Story*.

Christus *passus est pro* Nobis:
Nobis *relinquens Exemplum*
Vt sequamur Vestigia *ejus.* 1. *Pet.* 2.

Parasceue
for
Good-Friday.

O YOV! that (*Careless*) passe along *this way*,
Have *some regard*: looke *hitherwards*, and *stay*.
Behold a *Spectacle*, set forth to *view*, (*Rue*.
That *Men*, and *Angels*, *Heaven* & *Earth*, may
Doe you not *feele* the *Earths foundation shake*,
Trembling, to see *Black-Darkenesse* over-take
The *Sunne*, and *Moone*? *Behold!* the *Vaile*, doth *teare*;
The *Grave-Stones*, open; and the *Dead*, appeare.
The *universall Orbe* is *sick* of paine;
And *Nature*, ready to *dissolve* againe.
Are not *such Things* most worthy to be *heard*?
O *stay*, your *idle* Stepps! and give *regard*.
Behold *Him* fastened to a *Crosse* (*accurst*)
That unto *all* Things, gaue their *Moving*, *first*. (*Thee*,)
Those Armes, and *Hands* (that made *Heaven*, *Earth*, and
Are (now) stretch'd-forth, and *Nailed* to that *Tree*.
He that made *Seates*, and *Staies* for *Bird* and *Beast*,
(Now) wants a *Prop*, his *Bleeding Head* to rest.

Hee

Hee (that *Clothes all things*) *naked* beares this *Scorne.*
Hee, that gives *Scepters*, weares a *Crowne of Thorne.*
The *Iuſt*, is call'd *un-juſt* : And (*now*) the *Man*
(Whoſe *glory* dimmes the *Stars*) lookes *pale*, and *wan.*
The *Well of Life*, is *dry*; yet, thinkes it *good*
(Still) from his *Veines*, to powre-out *floods of Blood.*
The *Bread*, is *hungry*. *Dew of Heaven*, doth *Thirſt.*
The *Ioy*, doth mourne. The *Bleſſed*, is *accurſt.*
He (that weares *Cloudes*, for *Robes*) is *rob'd* and *ſtript* :
The *God* of *Diſcipline-itſelfe*, is *whipt.*
There, hangs the *Health*, all *wounded* : *there*, He *bleeds*,
Praying for *Them*, that doe theſe *horrid deeds.*
The *Iudge of Heaven*, is *judg'd* : The *Truth*, *be-li'de* :
And, the *Foundation*, to the *Top*, is tide. (*ſleepe*,
The *Strength*, doth *faint* : The *Light of Heaven*, doth
The *Lord of Life*, doth *die*. *There*, *ſtay*, and *weepe.*
For (*thus*) to ſee One *guiltles*, loſe his *Breath*,
Would make *One* (even for *pitty*) *weepe to death.*
But, when thou *canſt* ; give *o're*. (O ! doe not, *yet !*)
Sit, and *conſider why*, *He paid this Debt.*
Not, for *Himſelfe*. *Then*, it had *never* bin :
(For, *which* of theſe could ſay, *He* had *one Sin* ?)
It was *for Thee* (poore *Man !*) that canſt *not gheſſe*
What *Wrath*, He *felt*, that *drunk* this *Bitterneſſe.*
To beare which *Wrath*, He *left* his *glorious Seate*,
And brought from *Heaven*, a *love to Thee* ; ſo *great*,
As (leaving *God* (his *Father* ;) Angels ; *Powers*,
Glorie, and *Heaven*) Hee tooke this *Fleſh of Ours* ;
And walk'd *deſpiſed* ; *hated*, *humble*, *Poore* ;
Oft *weeping* ; *Faſting* ; *Praying ever-more.*
Scorn'd, by his *Kindred* : by his *Friends betrai'd* ;
Beaten, by *Thoſe*, which his *owne hands*, had *made* :
All-full of *watchfulneſſe*, and *griefe* for Sinne :
No *Houſe*, nor ſcarce a *Grave*, to ſhrowd him in :
Wearie, and *faint*, he *preach'd*, and *pin'd*, and *mourn'd* ;
Calling for *Love*, which *ſeldome* was return'd ;

Till, having *worne Himſelfe* for *Thee*, and *Mee*,
(For all *his Love*) *They hung him* on that *Tree.*
Then thinke what *Love* He had, who *bare* this *Paine*,
And (even, for *Love*) *Sit downe*, and *weepe againe.*
But (as thou *Weep'ſt*) *looke-up*, upon the *Croſſe*,
And count what *Gaine Thou* haſt, by *His Lives-loſſe.*
Looke up; and reckon-ore *his griefes* againe;
And thou ſhalt find *great Comfort* in his *Paine.*
Behold! *He dies.* But, *dies*, that *Thou* maiſt *Live*;
Hee, looſes *Strength*; *Thee*, greater *Strength*, to *give.*
He *ſleepes* in *Death*; to give *Thee* greater-*Light*,
And by *his wounds*, *thy wounds* are *healed* quite.
That he was lifted-up, is *thy Foundation*:
His *Truth*-be-*lide*, gives *thy Truth* approbation.
His *Doome*; thy *Quittall*: *Nakedneſſe*, and *Blowes*,
Both *Health*, and *Righteous Garments* on *Thee* throwes.
His *Curſe*, did *bleſſe* Thee: *Mourning*, give Thee *Ioy*;
His *Thirſt*, and *Hunger*, *Thine* did quite deſtroy.
Thoſe *precious Fountaines* (pour'd out for *thy good*)
Are *Wells of Life* in *Thee*, ſprung from *His Blood.*
His *Paleneſſe*, (when, to *Death*, He did incline)
Shall (*one day*) make thy *mortall Bodie*, *ſhine.*
And (that, on *thy Head*, *Glory* may bee worne)
The *King of Kings* bleeds with a *Crowne of Thorne.*
Though *his Head*, *hang*; and want, whereon to *reſt*;
Yet, *Thine* may leane, upon his *ſacred Breſt.*
His bleſſed-*Hands* (*ſtretch'd*-forth upon *that Tree*)
He *opens*, to *Embrace*, (and ſtayes, for) *Thee.*
Then *Riſe* with *Comfort. See!* his *Armes*, are *wide*;
His *Head*, inclin'd to *kiſſe*: and from his *Side*,
A *River* flowes with *Mercy*; and, his *Heart*
(*Flaming* with *Love*) *ſhines bright* in every part.
About his Croſſe, *foure* Saving-Vertues ſit
(As *Guides*) that *None* may miſſe the *way to It.*
Vpon the *Top*, ſits *Charity divine*;
Obedience, on his *Right-hand* doth ſhine;

Vpon

Vpon *his left*, ſweet *Patience*: and *below*,
Humility her *humble-ſelfe* doth throw.
Theſe lead Thee to his *Armes*, and to his *Side*
Where *Love* hath cut an *open-Paſſage* wide.
Come then: and (if thou *ſorrow* for thy *Sin*)
Hee'l *ope* that *Bloody-Gate*, and let *thee In*,
O happie Me! that (*freed* from all *Annoyes*)
Mai'ſt *Enter thus*, into thy *Maſters Ioyes*.
There, in that *Rock*, build ſafe (my *Soule!* my *Dove!*)
Build there; and *dwell*; and never-more *Remove*.

FINIS.

Upon his left, Sweet Patience: and below,
Humility her humble-self doth throw.
The fair lead Thee to his Arms, and to his Side:
Where Love hath cut an open-Passage wide.
Come then: and (if thou sorrow for thy Sin)
Hee'l ope that Bloody-Gate, and let thee In.
O happie Me! that (freed from all Annoyes)
Shall Enter thus, into thy Masters Joyes.
There, in that Rock, build fair (my Soule!) my Dove:
Build there; and dwell; and never-more Remove.

FINIS.

A MEDITATION FOR HOLY-THVRSDAY;

On a PART of the

GOSPEL for that DAY.

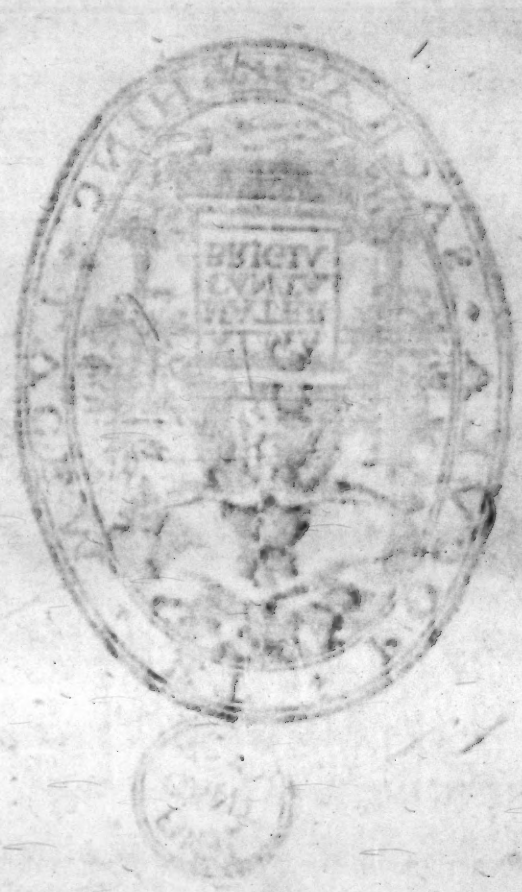
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GOSPEL for the DAY.

OR

HOLY-THURSDAY:

FOR

MEDITATION

A

A MEDITATION FOR HOLY-THVRSDAY;

On a PART of the *GOSPEL for that DAY.*

Iohn 16. *verſe* 28.

I am come out *from the* Father, *and came into the* world: againe *I* leave *the world*, *and* goe to *the Father.*

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* Lord, *my* ſtrength, *and my* Redeemer.

OVr Lord and *Saviour Ieſus Chriſt*, knowing the nature of our ſinfull *Fleſh*, how prone it is to doe all *evill*, and how *unapt to doe* (nay; but to *remember*, or *thinke of*) any *good thing*, (of his *great Mercie*, and *Compaſſion*) did *firſt*, by his *Servant* (*Moſes*) (for our *Memorie* and *Eaſe*) contract the whole *Volume* of the *Law*, into *but-ten Commands*; which, were all contained in *two Leaves*. And *after* (to make his *yoke more eaſie*; and *his burthen, ſweet*) Hee himſelfe *epitomized* thoſe *ten*, into *two* [*Love God*; *Love thy Neighbour*]: and *ſo* left but *one-Law* for *each-Table*. *Which*, his *Servant* (Saint *Paul*) did (after) ſhut-up together, in *one Word* (*Love:*) which is (indeed) *like* the *Law* of *God*. For, when all things, (yea, *Heaven and Earth*)

ſhall paſſe, this *little Syllable* (*Love*) ſhall *never periſh* or decay.

Hee, that did *this* (to ſhew us, that the *whole Law* and the *Prophets*, were nothing, but *Love*) did (when we had *caſt-off* his ſweet-*yoke*, and *broke his Bonds* in ſunder) *come out from the Father, and came into the World* with [*Lex Dei in Corde ejus*] this *Law of Love in his heart*, and *ſuffered it* to be *peirced*, that (through his *Side*) wee might *drinke* thereof, and (in the *Sacrament* of his *Blood*) regaine *this vertue*; and bee not *onely* (thereby) *reconciled*, but *renewed*, and *enabled* to the *obedience of this Commandement*; which, hee hath made his *Cognizance*, ſaying: *By this all men ſhall know, that ye are my Diſciples.*

And *hee* (the *author*, and *finiſher of our faith*) ſeeing wee were not able to performe, what *wee ſhould doe for God* (though, *never* ſo oft epitomized) knew alſo how *unapt* we would bee to *remember*, what *God had done for us*: And therefore, as hee had (*before*) contracted the *Precepts* of his Father (the *Law*:) So (*here*) being ready to *depart*, hee Contracts the *Storie of his owne life* (the *Goſpel*) for the remembrance of his *Diſciples*, Saying:

> *I am come out from the Father, and came into the world: againe, I leave the world, and goe to the Father.*

Hee *went out* from the Father, when hee was *Incarnate*. Hee *came into the world*, at his *Nativitie*; (where, how *painefully* hee had lived, *they* could witneſſe.) Againe, *hee left the World*, when hee was *Crucified*: And, *hee went to the Father*, (*this Daie*) when he *Aſcended*. *This*, is a *Briefe* of his *Life*, and *Death*: and this *Epitome of his* had the *errand*, it came on. For, it was ſo *well* conceived, and underſtood by the *Diſciples*, and brought *all*, ſo *plainly*, to their remembrance: that, whereas (at *other* times) *he was wont* to ſay, *hæc loquutus ſum per Parabolas*; and *they*, were wont to ſay, *Neſcimus quid loquatur*; they (*now*) immediately, on *theſe words*, tell him: *Ecce, jam manifeſtè loqueris, & parabolam, ne unam quidem, dicis.*

And, *I beſeech him*, that *it* may be *no parable* to *mee*: But, that I may *ſo underſtand*, and remember, his *Comming out from the Father*, for *Love of mee*; that *in Love to him*, I may ſeeke to *leave the world*, and *follow him* to the *Father*.

As I looke on theſe *two lines* of the *Text*, me-thinks, there ſeeme to lie in them *two paſſions* (viz. *Ioy* and *Griefe*;) as, *in him*, there are *two natures*, (*God* and *Man*.) And, as our *naturall Daie* is divided into *Light* and *Darkeneſſe*; ſo, is the *Text* of *this Daie* divided into *Ioy*, and *Sadneſſe*.

In the *firſt* part [*I came out from the Father, and came into the World*] is the *Ioy* of his *Comming*. In the *Second*, [Againe *I leave the world, and goe to the Father*] is the *Griefe* of his *Departing*. Which *latter part* of the Text, is the *Subject* of *this Daies Meditation*. And therefore,

therefore, though *the reſt* ſtand in the *way*; yet, *this* wee will *dwell on.*

He went out from his Father.] We reade of *Wrath gone out from God* (in the Booke of *Numbers*) to vexe and *deſtroy the people:* But (here) is *Vertue gone out from God*, that ſhall bee *Ioy* and *Salvation* (*Omni populo*) to *all people.* Numb.16.46.

Hee came out from his Father into the world] *ther's* our *Ioy*: that *hee would come out*; to *us*, that were his *fathers Enemies.* Into the *world*; that was *Enemie* to *us*; that he might *reconcile us* to his *father*; and *ſubdue* the *World* to *us.* *This newes*, is of the *Daie*; and, full of *Ioy.*

But, when *he died*, hee *left the world:* and, when he *aſcended*, hee *went to his father:* (*here*) our *Sunne Setts*; and (*here*) comes in the *night* of our *Sorrow.*

The *World*, that was *unworthie* of him, *drave him* from her; (like the fooliſh *Gergeſites*) eſteeming *ſwine* and *dirt*, before *him.* Yea; Shee *caſt him out*, ſhee *killed*, ſhee *Crucified* the *Lord of Life.* But, hee *left* it; *aſcended*; and *went to his father.* So, the *Bridegroome was taken from us*, that *we* might *faſt.* *Here*, we have cauſe of *Mourning.* Matth.28.34.

And in this *laſt* (indeede) [*Vado ad patrem*] in his *Aſcenſion*, ſeemes to reſt *all the cauſe* of *Sadneſſe.* For, though his *leaving the World* (at the *Paſſion*) were like a little *Salt* in *ſweete meates:* yet, his *ſudden riſing*, within *three daies*, gave *recompence.* But, in *this* (his *Aſcenſion*) his *Abſcence* (bodily) is *long*; and his *Comming againe*, unknowne to us; and therefore, our *Expectation*, tedious; and his *delay* makes us often cry; *Domine præſtolamur.* And not *onely wee*; but, even the *Saints*, and *Martyrs* in heaven, cry; *Lord how long! how long!*

In *all the reſt*, there was *Ioy.* For, *Ecce Virgo Concipiet*, was *good Newes*, in *Eſays* time; (that hee ſhould *come out* from the father:) But, when it came to *Ecce Evangelizo vobis, hâc nocte, &c.* that hee *was come* into the world, it was *gaudium magnum.* And, though (in the *Paſſion*) when *Ecce homo*, was ſealed in the *Sepulchre*, with *Ecce ubi poſuerunt eum*, (when *hee had left the world*) *Sorrow* laſted for a *Night*; yet [*Ecce præcedit vos in Galilæam*] at the *Reſurrection*, made the *Diſciples run*, for *Ioy*, in the *Morning.* *So all*, is *Ioy* againe; till this *Sad-ſeeming-Tydings* come, *Vado ad patrem.*

While (*after* the *Reſurrection*) he would *eate* with them (like a *Bride-groome:*) *walke* with them, (like a *Shepheard*;) and, ſhew them the *Scriptures* (like a *Light*) they were full of *Ioy*, and *wonder:* But, when the *Bride-groome*, is *gone*; the Shepheard, *taken away*; and the Light, *removed*; what can remaine, but *Sorrow? danger?* and *Darkeneſſe?* this *Long departure*, brings a *long Griefe*, with it.

Lord! when thou hadſt *lived* ſo painefully, and *died* ſo bitterly, wouldeſt *thou* (after thy glorious *Reſurrection*, and *Triumph* over *Death and Hell*) when thou wert *impaſſible*, and haddeſt *looſed* the *Sorrowes of Death*, depart from *them*, for *whom* thou haddeſt paſt all

theſe Sorrowes? Didſt *thou come out from the father*, and becam'ſt *accurſed* to the *death*, (even the *death* of the *Croſſe*) for *our ſakes*, and wilt thou (*now*) after all, *goe to him againe*, and *leave* us? *well* mightſt thou ſay to thy *Diſciples*, *Triſtitia implevit Corda veſtra*; for, they had *need* of thy, *Non turbetur cor veſtrum*, when thou tellſt them, *thou goeſt to thy father:* and, that *whither thou goeſt, they cannot come.* We may *well* aske (with *Peter*,) Lord *whither goeſt thou?* and anſwer our ſelves (with *ignorant, diffident Thomas*) *we know not, whither thou goeſt*, if thou goeſt whither they *cannot follow*, that have *left* all, to *follow thee.*

All the *Comfort* that is given (in this caſe) is *but that* which Saint *Peter* had, [*non jam*] *Not yet:* in *fine autem*; but, *in the end* (as *Tremelius* tranſlates) *thou ſhalt come after me.* But *our End*, is *uncertaine*; and ſo, the *Comfort*, *leſſe comfortable.*

It is moſt ſure, That the *Diſciples*, as they were alwaies *unapt* to underſtand or *beleeve Chriſt*, before the *Spirit* inſpired them: So were they *incapable* of *Comfort* for his *Departure*, before the *Comforter* it ſelfe came *upon* them: (notwithſtanding *Chriſts long Sermon* in the 14. 15. and 16. of S^t. *Iohn*, to that purpoſe.) And yet, for all this, it is ſaid, (in the *laſt* of Saint *Lukes* Goſpel) That after the *Aſcenſion*, *They returned to Ieruſalem which great Ioy. How* could the Newes of his *Departure* cauſe ſuch *Sorrow?* and yet, when it came to paſſe, *indeed*, and they *ſaw* it with *their eyes*, *how* could it produce *ſuch Ioy?*

It may be anſwered, that the *Holy Ghoſt* had not *opened their Apprehenſion* to conceive *a-right* of things, when they *firſt heard* of his *departure*; But (*after*) having received a *greater meaſure*, by his *breathing* on them, (before his *Aſcenſion*,) they *ſaw* (as all men (els) may) that not onely the *Comming of Chriſt out from the father*, and his comming *into the World* (which *all* acknowledge:) but, even his *leaving the World*; and his *going againe* unto the father, is full of *Comfort.* So that, neither his *life*, *death*, *Reſurrection*, nor *Aſcenſion*, *but* is *to us* a cauſe of great *Ioy*, (as *after* ſhall appeare.) And wee have (*now*,) *nothing* at all left us to *Sorrow* for; but, our *Sinnes.* And *thoſe ſtaines* (through his *Blood*) do *now ſticke* on vs, ſo *ſlightly*; that a *few teares* will *waſh* them *quite away*; and with their *ſmall dew*, *ripen* us to a moſt *joyfull*, and timely *Harveſt. Qui ſeminant in Lachrimis, in exultatione metent.* So that *now*, not onely from his *Sufferings*; but, even from our *owne griefes and teares* alſo, comes *Ioy*, through *him*, and his *Victory.* Nay; for *this his Departure*, he himſelf would have us to *be glad: If ye Loved me* (ſaith he) *you would rejoyce*; *For I goe to my Father.*

Ioh. 14. 28.

To proceede (then) with the *Ioy* of his *Departure:* (the argument of this *Daie.*)

Wee muſt firſt ſatisfie our ſelves, how the *departure of One wee loveſo well*, can be *Ioy* unto us, before wee view the *Act it ſelfe*; or elſe,

elſe we ſhall receive ſmall *comfort*, or *Inſtruction* by it. For, we may wonder, how his *leaving the World*, (wherein wee live) to *goe to him*, (whoſe *face*, wee cannot *ſee*, and *live*) can bee (to us) or *Ioy*, or *Comfort*. Since we well know, we are *bought already, by his death*; and *juſtified* alſo, by his *Reſurrection*: and, (in *that*) *aſſured*, of our *owne*. What *needed* then (ſay wee) the *Aſcenſion?* hee might have now *ſtayed* with us, *after all*, for our *Comfort*.

All his *other Actions*, are *deſiderabilia*; but *this parting*, is an *other death*. *At this*, our *affections* cry out (with the *Pilgrims* of *Emmaus*) *Mane, nobiſcum, Domine*. We have moſt *need* of thee (*now*) [Thou *light of the Gentiles*;] *Quoniam adveſperaſcit*: for, *now* the *darke evening* of the worlds *ſhort day* drawes on. *Why* then, wilt thou *leave* us? Or *how* can thy *departure* be good for us?

Wee have *often heard* that *theſe* words, [*Quare? Quomodo?*] "(*Why?* and *How?*) are *dangerous in Divinity*. It is true; when they "*Queſtion ſuch things*, as the Holy-ghoſt is *ſilent* in; and are moved "by *Curioſitie*: But, where *hee hath* given us *reaſons*, it is *a ſinne* to ſtay in *doubt*, and *not enquire*.

And, it was the *Commendation* of the Men of *Berœa*; (in the *Acts*) that they *ſearched the Scriptures*, to reſolve them. *Is, qui nil dubitat, nil capit inde boni*: (a *Schoole-boyes proverbe*; but *true*.) *Wiſedome is got*, (and, not *otherwiſe got*, but) by *enquiring*. Acts 17. 11.

And *God*, (favouring our *Inquiſitive Nature*) hath often *permitted doubts* in us; that, we might bee (after the *better confirmed*. As hee ſuffered his Diſciples to *doubt a while* of his *Reſurrection*; that (beeing *ſatisfied*, by *their* diligent *Search*, and *his opening* himſelfe unto them) they might *never doubt* thereof *againe*.

Let us (then) *confidently* enquire. *Why Chriſt would aſcend*, and *leave* us. And (*Secondly*,) *How* it can bee *good* for us?

Wee ſhall finde *anſwers*, for them *both*; in the *Scriptures*. *Two reaſons* are given, for the *Quare*: *Why he ſhould aſcend*. *Quare.*

The *firſt*, in Reſpect of *him*. [*Quem oportet Cœlos*] *him the heavens* ought to containe, *till all things be reſtored*. 1. Acts 3. 21. Ioh. 16. 7.

The *Second*, in reſpect *of us*; [*Expedit vobis.*] It *is expedient* for you, *that I goe to the father*. So, *for him*; there is an *Oportet*; and *for us*; there is an *Expedit*. Theſe are *downe-right anſwers*, to the *Quare*: and make an *end* of *that Queſtion*. 2.

But the *Quomodo*, takes hold of *both theſe* againe, ([*Oportet.*] *Sed quomodo oportet?* [*Expedit.*] *Sed quomodo expedit nobis?*) and requires *a reaſon* for *both* theſe *Reaſons*. *Quomodo.*

Quomodo oportet? How it is *Convenient for him*, will appeare, by *divers reaſons*. *Quomodo expedit nobis*, ſhall *come after*. For *Chriſt*, it was convenient in reſpect;

1. *Firſt*, It was *fit for him*, to Aſcend, in *reſpect of his Body*, which was (*after his Reſurrection*) a *glorious*, heavenly, and *impaſſible Body*: and did (in a manner) of *it ſelfe*, deſire to *riſe*, and *aſcend*. In which re- 1. Of his glorified Body.

ſpect, his *Aſcention* was *no-great-miracle:* but rather, *his remaining 40. dayes on the Earth,* (after his *Reſurrection*) was a *miracle.* Since it is moſt *proper,* and (as I may ſay) *naturall,* for a *Glorified Body* (altogether moved by a *glorified Soule*) to *aſcend,* rather then *reſt* or *ſtay* (here) *below:* And therefore *fit,* hee ſhould *aſcend;* in reſpect of the *glorified condition* of his *Body.*

2. Of the *Place.*

2. *Secondly,* It was *fit;* in reſpect of the *Congruitie* of the *place.* For *this World* is a place of *generation,* and *Corruption:* and therefore *it* was *not fit,* that his *glorified Body* (which muſt *never ſee Corruption,* as *David* ſaies) ſhould remaine *heere:* but, goe into *heaven* where there is no *Corruption,* or *Alteration* by viciſſitudes. *Whither* he *aſcended;* not, to have *more glorie* accrew unto his *Bodie* (for, *he* was the *ſame,* in *heaven* and *earth*:) but, in reſpect of the *Place;* as *fitteſt* to containe *him,* till *all things be reſtored.*

Pſal. 16.

3. Of his *Deitie.*

3. *Thirdly,* to ſhew the *power of his Diety.* For, as he had layen *about 40. howers* in the *Earth;* to ſhew the *truth* of his *Mortalitie:* and (after) remayned. 40. *dayes,* on the *Earth,* to ſhew the *certaintie* of his *Reſurrection:* So *now,* (after 40. *dayes*) hee would *aſcend* (*viſible,*) to *heaven:* to ſhew the *veritie* of his *God-head. Whither* hee would goe, not *ſooner:* leſt *Men* ſhould ſtill *doubt* of his *Reſurrection,* (if they had not ſeene him *long* and *often:*) Neither *would* he ſtay *longer;* leſt they ſhould *ſuppoſe* him *raiſed,* but *for a time;* and as a *mortall* Man, to *die againe.*

4. Of his *Merit.*

4. *Fourthly,* It was *fit,* he *aſcended,* in reſpect of his *Merit.* His *Humilitie,* (the *propter quod* of his *glory*). With an *humiliatus,* comes an *Exaltavit.* He hath *exalted; whom?* the *humble, and meeke.* And for *this cauſe, God* hath alſo *highly-exalted* him. He *deſcended* into *hell,* (ſaies our *Creed*). And, *hee* that *deſcended,* is the *ſame* that *aſcended, farre above all heavens* (ſaies Saint *Paul*). *Ought not Chriſt to ſuffer* (ſaies *he himſelfe*) and *enter into his glory?* As if he would ſay: hee muſt (*firſt*) *humble* himſelfe, and *deſcend;* to *merit* by *ſuffering:* and (after) *aſcend to glory,* as the *reward* of his *ſuffering.* So he *aſcended,* in reſpect of his *Merit.*

Eph. 4. 10. Luke 24. 26.

Theſe *foure Reſpects* (Firſt, of his *Body.* Secondly, the *Place.* Thirdly, his *Deitie.* Fourthly, his *Merit*) may bee the *reaſons,* for the *Quomodo oportet:* the fitneſſe of the *Aſcenſion,* for *his part.*

Now, the *Quomodo expedit Nobis,* will appeare by as *many reaſons* alſo. For, howſoever we ſuppoſe, that all was *finiſhed for us,* at the Reſurrection; death had *no more power over him:* (And *ſo,* not over *us, neither;* being *juſtified* by his *Reſurrection*): yet, we ſhall finde, that this his *Aſcenſion,* was a *cauſe of our Salvation* too. And *then,* I hope, it will be *confeſſed,* that *Expedit Nobis.*

It was a *cauſe* of our *Salvation. Firſt,* in reſpect of *Chriſts Actions;* foure *wayes. Secondly,* in reſpect of *our Actions,* foure *wayes* alſo.

1. 1. In reſpect of *Chriſts part, firſt. Aſcendens Deus in Altum, Captivam duxit Captivitatem. Aſcending* (as *God*) *on high, he hath led Captivitie*

tivitie Captive, and (in *Triumph*) ſubdued our *Enemies*; and hath made *our Conflict*, and *Victory* eaſie, that *we* may ſay: *O death!* where is *thy ſting? O Hell!* where is *thy victory?* That *we*, being *delivered, out of the hands of our Enemies, and out of the hands of them that hate us, might ſerve Him without feare, in holineſſe and righteouſneſſe* all *the dayes of our life*: and *ſo*, come to *Eternall* life, *gained* for us, by *this* his victorious *Aſcenſion*: *thus* facilitating and *cauſing* our *Salvation.*

2. *Secondly*, In that (*Hee* being our *head*; and *we*, his *members*:) if *he aſcend, wee* muſt needs *follow.* For, where the *head* is, there the *members* will be. And *Hee* profeſſes it: *I goe to prepare a place* for you, *that* where *I am*, there *may yee be alſo.* To prepare a *place?* True. For, there was *never* place for *humane fleſh* in *Heaven*, *before* he *carried* it *thither.* And, the *Seating it* at the *right* hand of *God*, is a *cauſe* that *we* ſhall *aſcend* thither alſo: and *ſo*, a *cauſe* of our *Salvation.* 2.

3. *Thirdly*, As the *High Prieſt* did *enter* into the *Sanctum Sanctorum* (once a *yeere*) for the *People*: So did *He*, *aſcend*, and *enter into the heavens once for all*, to make an Atonement *for us.* And, even the *very preſenting* of his *humane nature* in the heavens, is (*of it ſelfe*) an *Interceſſion* for us. That, ſince God hath *ſo exalted the humane nature in Chriſt*, hee will have mercy *on them*, for *whoſe ſake Chriſt* tooke *that Nature.* And ſo, his *Aſcenſion* is a *cauſe* of our Salvation. 3. Hob. 9. 23, 24.

4. *Fourthly*, That being ſet, on his high *Throne* in heaven, he might *ſend downe*, from thence, his *Bleſſings* and good *Gifts* upon us. For, every *good giving and perfect gift is from above, and commeth* downe (ſaith Saint *Iames*). To *this end*, he is *gone up* (ſaith Saint *Paul*): he is *aſcended farre above all heavens*, that hee might *fill all things.* Of whoſe *fulneſſe*, we *all* receive. *This*, is confirmed by *David*: *Aſcendens in Altum, dedit dona hominibus.* And therefore, as *he* hath made this *Aſcenſion* a day of *Giving*; the *Church* hath made it a *time* of *asking.* For, *this*, is our *Rogation weeke.* 4. Iam. 1. 17. Eph. 4. 10. Ioh. 1. 16.

So, for theſe foure Reaſons (Firſt, his *weakening our Enemies.* Secondly, His *Preparing a Place.* Thirdly, His *Preſenting our fleſh.* Fourthly, His *ſending downe Gifts*) his Aſcenſion, (in reſpect of *his Actions*,) is a *cauſe* of our Salvation.

Now, (in reſpect *of us*, and *our Actions*) It *cauſeth* our *Salvation*, theſe foure *wayes* alſo.

1. *Firſt*, It cauſed the *holy Ghoſt* to be ſent *unto us*, and *into us*: *who* kindles all *vertue* in us; and makes us, not onely *willing*, but *able* to all *good works.* So he himſelfe ſaid: *Except* I depart, *the Comforter will not come unto you.* Neither (indeed) could the *Spirit* be ſo *fully* received, ſo *long* as they did *perſiſt* to *know Chriſt according to the fleſh.* And therefore Saint *Paul* ſaies: *Though wee have knowne Chriſt according* to the fleſh, *yet* henceforth *know we him ſo no more.* So, it cauſeth our *Salvation*, in reſpect of giving way to the *ſending of his Spirit*; which works in us *all vertues*, that make us *holy* and *acceptable* in his ſight. 1. 2 Cor. 5. 16.

2. 2. Secondly, His *Aſcenſion* confirmes and *approoves* our *Faith*, bred in *us* by his *Spirit*; which could not be *ſo ſtrong* if *Chriſt* were only *bodily preſent*. Nay, it could *ſcarce be*, at all. For, *faith* (ſaith the Apoſtle) *is of things not ſeene:* and it makes *this vertue* more *commendable* in *us*, and more *acceptable* to *him*. For, he ſaid to *Thomas: becauſe thou haſt* ſeene, *thou beleeveſt:* but (*Beati*) *Bleſſed are they which have* not ſeene, *and yet beleeve.*

Heb. 11. 1.

3. 3. *Thirdly*, it cheeres and *fixes* our *hope:* in that, we have a *part of our fleſh in heaven* already: and it mixeth it, with a *filiall feare*; *which*, keeps *Hope alive*. For, *now* we reverence him *abſent*, as a *God*; and have *confidence* in *him: whom* (if he were *preſent* on earth, according to the *fleſh*) we might (peradventure) but *reſpect*, and *honour* him, as a *Man*.

4. And *laſtly:* It *inflames our Charitie*. For, *love* to *abſent* things, and what we *want*, is ever *greateſt*. It *drawes* our minds and affections, *after him*, to *heaven*; from being *ſetled* here on *earth*. He ſaid; If *hee were lifted up, he would* draw all *men unto him*; (when he *intended* onely, his *Exaltation* on *the Croſſe*): But *now*, he is *exalted above all heavens*, how *much more* ſhall *hee draw all Men* after him? The ſweet *ſmell*, of his *precepts*, and *examples*, is able to doe it; *Curremus Domine, in odore unguentorum tuorum*. Let this *Chaine* of *Charitie*, this *Bond* of *Love*, *draw us all after him*, till we be knit into that *endleſſe knot* of *Vnitie* with him, which *all ages* ſhall never ſee *diſſolved*.

Iohn 12. 32.

So theſe foure *wayes* in reſpect of *Our Actions*, and what it *breeds* in *us*, his *Aſcenſion* cauſeth our *Salvation*: (Firſt, by *enabling* our works by the *holy Ghoſt*. Secondly, by *increaſing faith*. Thirdly, by *fixing Hope:* and *laſtly*, by *Inflaming Charitie:*) which are, our chiefe *vertues*, to *Salvation*.

Now, we ſee *why* our Saviour Chriſt would *leave* the world, and *goe to his Father*. For *theſe cauſes*, well might he ſay to his *Diſciples*, *If you love mee* (yea; or *your ſelves*) you *would rejoyce*; For, *I*, (*quem oportet Cœlos*) *I goe to my Father*. And, *well* might the *Diſciples* returne to *Ieruſalem* with great *Ioy*, for [*expedit vobis*] It was expedient for *Them*; as well, as *fit*, for *Him*, for all *theſe* reaſons. So we may well ſay; That, not onely *his comming out* from the Father into the world; but even *his departure* and *going againe* to the Father, was *full of Ioy*.

And, now we have ſeene, *why* he would *aſcend*; how it was *fit for him*; and how it was *good for us:* Let us conſider *the Story* of the *Aſcenſion* it ſelfe. And *there* will alſo ariſe ſome *Inſtruction*.

Iohn 3. 13. For, *No* man *hath aſcended into heaven, but hee, that* deſcended. Therefore *he*, that would *aſcend*, muſt take *hold of him* that *deſcended*; and learne, by his *Aſcenſion* (firſt) in *Minde*, and (after) in *Body*, to *aſcend after him*.

That he is *aſcended into heaven*, no *Chriſtian* will make *queſtion*. For, wee have the *teſtimony* (in writing) of *thoſe*, that *ſaw it, with*

their

their eyes: and, that he is *there yet*; Saint *Stephen*, and Saint *Paul* (both,) witneſſe, who did *ſeverally* ſee him *there*, *long after* his *Aſcenſion.* Act. 7. 56. and 9. 17.

Let us therefore conſider the *Act it ſelfe*; and (*this Day*) conſider it. For as the *Prophet* ſaid: *Hodiè, ſi vocem:* To *Day*, if *you will heare his voyce, harden not your* hearts: So we may ſay, *Hodiè ſi exemplum*; to day if you will ſee his *Example*, ſhut not your *eyes*. For, it is *before* you. *Vado ad patrem*; is the *preſent Tenſe:* and therefore, this *preſent Day*, to be obſerved: It intends an *Act*, *now doing*. *Veni in Mundum* is the *præter tenſe*, we may all ſay it, (*ſighing*, with him) It is *too true*, that we are *already come into the world*; *that's*, paſt: but *Vado*, will be *every day a-doing*, till we come to *Sedet à dextris.* Therefore (*this Day*) while the *Church* hath ſet the *Aſcenſion* before us, let us *obſerve it* that we may *Imitate him*, all the dayes of our lives. The *manner* is thus deſcribed by Saint *Luke* in the *laſt* of his *Goſpel* and *firſt* of the *Acts*.

Firſt: He *led them forth of the Citie*. Secondly, into *Bethanie*. Thirdly, He *lifted up his hands*, and *bleſſed* them. Fourthly, Hee *aſcended*. Fifthly, as he *bleſſed*. Sixthly, *Viſibly*. Seventhly, They *gazed after him*. Eighthly, A *cloud tooke him out of their ſight*. Ninthly, He *ſate downe* at the *right hand* of God. We obſerve (briefely) *all theſe*.

1. *Eduxit è Civitate. Non habemus* hîc *manendi Civitatem*, ſed *expectamus*. We *looke for one* everlaſting in the *heavens*. *Here* we begin our progreſſe *up-wards*. He *leads us* (*è Civitate*) ex *Peccato*, where our Soules have *Built* too-long. [*Elongavit nimis Anima mea*] *Woe is mee*, that I have *dwelt ſo long in the Tents of Kedar*. 1.

2. *Secondly*; From *hence*, He brings us *in Bethaniam*, (by interpretation) the *Houſe of Obedience*. *Factus Obediens*, was the path *hee trode:* and *that's*, our *way to heaven*; as it was, *his*. 2.

3. *Thirdly*, when he hath us *there*, once; *Hee bleſſeth us*, [*elevatis manibus*]: he lifts up his *hands* (ſo ſaies Saint *Luke*): he *openeth his hands*, and *filleth with his bleſſing every living thing* (ſaies the Pſalme). *Hence*, hath the *Church*, the Ceremony of *bleſſing*, with *lift-up*, and *ſpread hands*. And *hence* have we *example*, to *bleſſe* the *Poore* under us, with our *hands lift-up*, to embrace them; and *opened*, to *powre* large *comfort* on them. "Wee are borne the *Children of wrath*, with our "hands *griped-cloſe together*; and if we will not *open them* all our *life* "*time*; yet *death* will, when we *depart*. Let us (then) *voluntarily open* them (our ſelves) to *emptie* them on the *Poore*; that *ſo, departing* (as *he did*) *emptie-handed* from the world, *he* may *fill* them with *Immortalitie*. And, if we grow weary (at any time) with *lifting them up* to this purpoſe, (like * *Moſes*, who was *heavy handed*): yet, let *Aaron and Hur* (ſome *others*) by their *precepts* or *examples*, lift them *up a-gaine*. And, if we *ſtill faint*, let us put *this Corner ſtone* under us; let us *leane* on *him*; and he will *lift us up* as high, as *heaven*: and the ſpirituall *Amalekites*, ſhall never *prevaile*. 3. Luke 24. 50. * Exod. 17.

4. *Fourthly*,

4. 4. *Fourthly, He ascended.* The *Evangelists* use *two words* to describe it. *Assumptus est*, & *Ascendit.* (He was *taken up*: and he *ascended*): *This* is, just *as he came*: [*Missus est*, & *venit*]. In *these foure words*, is our *whole Text.* It is an *epitome*, of *this Epitome.* [1] *Missus est*: He *came out from the Father*: & [2] *Venit*, and *came into the world.* Againe, [3] *Assumptus est*: He *left the World.* Et [4] *ascendit*; and *went to the* Father. *Assumptus est*, by the *Power* of *the Father*: but, *ascendit*, propriâ *virtute.* So thar, when we reade [*Elevatus est*] *He was lifted up* (in the *Acts*) or *ferebatur* (in Saint *Lukes* Gospel): if we conceive the presence of *Angels*, we must understand, he had their *attendance*; not their *helpe.* Their *service*; not, their *aide.* Their *obedience*; not, their *supportance*, in his *Ascension.* *He goes* (then) of *himselfe*: but yet, not *untill the Father takes* him. "So we, must *still endeavour* to "*goe*; but, it must be, when it *please the Father*; by *ordinary meanes*: "when *he* sees fit we should *dye*, or *depart*: and, *according to our Cal-*"*ling.* And though some Men (*extraordinarily*) by the *Spirit* are (*translati*), *taken away*: (like *Enoch*:) or (*Subvecti*) *borne away*, (like *Elijah*) or (*Rapti*) *ravished*, (like Saint *Paul*): yet, *wee* must looke for *no such Miracles*: but, follow *our example*; and, as *Christus ascendit, & assumptus est*: So we, [first *ascendere*,] must first *bee going our selves*; "We must have (*Sursum Corda*), a *desire within*, to *get up*, and "come as *neere God*, as we *can*, in pious *Meditations*, and *good works.* And *then* (after) wee must looke for our (*assumptus est*), when *God himselfe* shall please, to *take* and *seate* us, at his *right hand.*

Gen. 5.
2 Reg. 2. 11.
2 Cor. 12.

5. 5. *Fiftly*: *As he* blessed, *hee ascended or departed from them. Hee* went away *blessing Them*, that had *slaine him.* So, *blesse them* that *curse you*; *Pray* for them, that *persecute you. Heere*, is your *example.* To *depart* (blessing) *is a blessed* departure. Hee went *in actione Benedictionis*: so must *wee*, in *actione Benedictionis*; or, in *actionibus Benedictis.* For *every worke*, whereby we *blesse* others, is a *blessed worke*: and, not onely *one step higher* to our *Blisse*; but, a testimony to *others*, that we are *still going.* So he ascended, blessing: and so, blessing we shall ascend after him.

6. 6. *Sixtly*: *Hee ascended visibly*: [*videntibus illis*]. It may be asked, why the *Ascension* was *seene of Men*; and not, the *Resurrection?* To which may be said: That the *terminus à quo*, and the *terminus ad quem* (in the *Resurrection*) did passe the apprehension of *Mans eyes*, and *transcend* his *Capacitie.* For, they could not see with *eyes* (the *Terminus à quo*) how, from the *Hell*, his *Soule* returned; and, from the *grave*, raised his *body*, through *the sealed Sepulchre. Neither could* they receive (as an *object*) the *Terminus ad quem.* For, how could they see with *their eyes*, *how his body* came to be *immortall?* or, *how* it came to be a *glorified body?* But, in the *Ascension*, though the *Terminus ad quem*, (the *glory of the Father*, and the *right hand of God, whither* he ascended) was *not visible* to *mortall Sense*; yet, (the *Terminus à quo*) the *Mount* and *earth*, from *whence* He rose, and the *manner*

how,

how, was *viſible*. And therefore, they *ſaw* the *Aſcenſion*, (reſpectu *Termini à quo*; non, *ad quem.*) For, a *Cloud*, did *barre*, that. Neither was it ſo *requiſite*, That the act of the *Reſurrection* ſhould be *ſeene of Men*: Since, not onely the *teſtimony* of the *Women*; but alſo, their *owne eyes*, (that *ſaw* him *many times* (after), *eating* with them); and *their hands* (that *felt* him) were *teſtimonies*, and *evidences* ſufficient, to proove him *riſen*: But their *witneſſe* to the act of the *Aſcenſion* was more *needfull*; and *it*, more *requiſite* to be *ſeene*, leſt Men, that *ſaw him, after his Reſurrection*, ſhould ſuppoſe, he might *ſtill* be *heere*, and remaine (*ſome where*) *Inviſible* or *hidden* on the earth: and ſo, have retained ſome *meaner*, and *terrene conceits* of him, then *now they doe*: ſince he was *viſibly ſeene*, to *depart*, and *aſcend*, from *hence*, into *heaven*. He aſcended *viſibly*; as they *beheld*. He made no ſuch *haſte*, but that they might *ſee him going*. He went not up in a *flaſh of zeale*, (as ſome of *our Brethren* would, to make us *wonder, how they came there*). And, though it be ſaid, that the *motions* of *glorified bodies* be (in *inſtanti*) too quicke for *ſight*; yet, they follow *voluntatem Domini*: and here it was *Chriſts will*, and *minde* ſo to goe. For elſe, they *could not* have apprehended, or *ſeene* (with *their Eyes*,) the *manner* of his *Aſcenſion*. He is *ſtill* our *example*; and, what is *written*, is *written* for our *Inſtruction*. Let us (then) not *will*, or *ſtrive* to *aſcend* to *Honour* or *high places*, too-ſuddenly, by *ſecret*, and *undiſcernable* meanes: "Nor, "ſeeke to *ſteale to heaven* it ſelfe through a *Cloiſter*; leaſt it be ſaid *to* "*us*, (as in the Goſpel): *Friend*; *how cam'ſt thou in hither?* But rather, though the *whole world* looke on, (*videntibus illis*) let our *way up*, be like *his*. Let us goe *bleſſing*, and *orderly*, and that *viſibly*; that all *Men* may *ſee*, we goe in *Gods name*.

7. *Seventhly, They gazed after him.* *They* looked *after him*, to ſee *how* he aſcended. And, by looking *on them*, we may here (*againe*) *ſee, how we may aſcend.* They *followed him* up to *heaven* (as farre, as they *could*, for the *Cloud*) with their *Eyes*: and (after they could ſee him no more) they *followed him* into heaven, *beyond the Cloud*, with their *Faith*. "So *we*, may follow *God*, from this *Earth* up to the *heavens*, "with the *naturall eyes* of our *Reaſon* (*per ſcalas rerum creatarum*) ſo "farre as we can *ſee him* in his *works*: But, when the *Cloud of our Ignorance*, or the *Shadow* of his *ſecret places*, comes *betweene*, we muſt *then* follow him with *our faith*. Thus wee may uſe the *world* and *earthly Creatures*, as our *Mount*, or *footſtoole* to *aſcend* by: but, wee muſt caſt *them off*, before we come there. And, though we leave the *impreſſion of our feet* behind us, for *others* to follow our *Example*: yet, we muſt *take heed*, that it leave *no impreſſion in us*, to hinder *our Aſcenſion*. For *Chriſt* himſelfe had made a *conſummatum eſt*, to the *world*, *before* he *entred There*. 7.

8. *Eighthly*, a *Cloud tooke him out of their ſight*. We have *followed him*, in *view*, all this while; but (*heere*) he is *taken from us*; what *became of* him *after*, we muſt *onely ſee, by faith*. *Beyond* this *Cloud*, our 8.

eyes

eyes ſee nothing. But, what we may ſee in *the Cloud*, let us take *notice* of. *Firſt*, we muſt know that it was *no helpe* to his *Aſcenſion*, (as the
2 Kings 2.11. *fiery Chariot* was to *Elijah*). *He* was onely *fleſh and blood*; and the *beſt fleſh and blood*, had need of a *Supporter*, before it come *thither*. And yet (I beleeve) *he never went above all heavens*, neither; as *Chriſt* did. But, this *Cloud* was for the *ſame uſe*, that he had uſed *them* (oft) *be-*
Matth. 17. *fore*. As, in his *Transfiguration*; to *ſhadow* his *Majeſty*: and, on the
Exod. 33. 9, 10. *Tabernacle*, to expreſſe his *Glory*. *This* (here) was to *both theſe uſes*: So that, it was not onely a *Barre* to their *Curioſitie* of further *ſearch*, and *gazing*, (in *hiding* and *ſhadowing* of Him); but alſo a *witneſſe* of his *Aſcenſion*; declaring it to his *glory*. So, we ſee, he had a *Cloud* for a *witneſſe*: And *ſuch a Cloud* for a witneſſe, or rather, ſuch *Clouds of*
Heb. 12. 1. *witneſſes* (as the *Apoſtle* calles them) ſhall every *viſible Aſcender* have on *earth*, encompaſſing him *from Men*: and though the *Glory*, and *Majeſty*, from the Father, (which we ſhall receive in *heaven*) be *hidden* from *their eyes*; yet, ſhall *they* manifeſt (by their *teſtimony after us*) our *bleſſed deeds on earth*, to our *glory*. And the *ſhining* of *our glory*, herein, is *Gods glory*. For, our *aſcenſion* to *goodneſſe*, and mens
Matth. 5. 16. *witneſſe* of our *goodneſſe*, is his glory. *Let your light ſo ſhine* before men, *that they may* ſee *your good works, and glorifie your Father which is in heaven.*

9. 9. *Thus* farre, (unto the *Cloud*) the Diſciples *ſaw*: But (*ninthly*) what it is, to *ſit at the right hand of God*, as they could not (*then*) ſee; ſo can it not (*now*) *enter into the heart of Man*, to *conceive*, ſo long as we remaine (*here*) under the *Cloud*. But, when we ſhall *aſcend unto him*, and ſit downe (*there*) in *Reſt*, and ceaſe from our *labours* (as *he* doth); *then* we ſhall *know*, what it is, by the *reward* of our *good works*, which will *follow* us.

Oh! Who (then) *ſhall give mee the wings of a Dove, that I may flie, and finde reſt for my Soule? Then*, ſhall I ſee *him*, whom mine *eyes long* for, and be ſatisfied with the *pleaſures of his houſe*. The *wings of the Morning* will not ſerve to *flie from Him*; Nor can the *wings of an Eagle*, ſoare unto Him. The *wings*, that reach *Him*, muſt be *Meditation, and Prayer*. *Meditation* will ſhew thee, what thou *wanteſt*, to *aſcend* with: and *Prayer*, will *obtaine* it.

Theſe are the *wings*: but *theſe* muſt be, of a *Dove*; one, that is a *cleane Bird*, (*Mundus in corde:*) one of an *upright heart*. (*Beati mundo corde; ipſi videbunt Deum.*) *That's*, the way indeed, to *aſcend*, and *ſee him*, where he *ſits*. *Cleanſe the minde* from evill: *caſt-off the waight* of Sinne, and the *Soule* will riſe *of it ſelfe*. And, where the *Soule is aſcended*, let us *not feare* the *Body*. For, *wee are bone* of his *bone*, and
Eph. 5. 30. *fleſh* of *his fleſh*; and (being a *part* of *his Body*) *they* muſt deny *Chriſt* himſelfe to be in *heaven*, that will deny *our comming* thither.

Let us (then) endeavour to *goe after* Him. Nor, let *the length of the way* deterre us. Let us not ſay, *Who ſhall goe downe into the deepe? Nor, who ſhall goe up into heaven?* for the *Word* (the Sonne of God)

is

is neere us, and *in our heart*. When *we* cannot *aſcend* to *heaven*; *heaven* will *bow-downe* to *us*. So that, we ſhall have but *foure ſteps* into *it*, from the *depth* and Center of that *darke Abyſſe* of our *Heart*; and they are; *Ad Cor*, *In Corde*, *De Corde*, and *Super Cor*. Deut.30.12.14.

The *firſt* is, *Ad Cor*; when we lay to *heart* that he is *Dominus*; and ſo *feare him*. 1.
The *ſecond*; *In Corde*: When we conſider, he is *Conſiliarius*, and ſo *follow him*. 2.
The *third*; *De Corde*: when we conſider he is *Sponſus*, and ſo *deſire* him. 3.
The *fourth*; *ſuper Cor*: when we *goe up*, ad *Deum*: and ſo, *face to face behold him*. 4.

Theſe, are our *degrees* to *heaven*; and *theſe* hath he made *ſmooth* for us, by his Aſcenſion.

Conſidering (then) the *benefits*, we have by his *Aſcenſion*, we have great *cauſe to rejoyce*, that he hath *left the world*, and is *gone to the Father*, (*Quem oportet Cælos*) whom the heavens *ought to containe*, till *all* things be *reſtored*.

But, if *that* be ſo; how can *this* be *true*? *Behold I am with you* (*alwayes*) (*omnibus diebus*) to *the end of the world*. Matth. 28.

It is *moſt true*, alſo. For, though he be *abſent in the fleſh*; yet, is he *preſent in the Spirit*, and converſant with us (*omnibus diebus*) in his *Sacraments*, which daily *preſent him*, lively unto us. And, as he (*ſitting in heaven*) is *preſent* with us on *earth*, by his *Spirit*: So, *we* (on *earth*) are *preſent* with *him*, in *heaven*, by our *Prayers*, and our *Obedience* to his will. For, though we *walke* (here) in the *Fleſh*; yet, *Converſatio noſtra eſt in Cælis* (ſaith Saint *Paul*). Phil. 3.

Nay; it is true, *ad verbum*. He is *with us* (*really*) in the *fleſh*, unto the *end of the world*; as well, as in *the Spirit*, (though *we ſee* him *not*). For, ever ſince he was *incarnate* in *our fleſh* he hath beene *Emmanuel*, (*God with us*): and *hath ſo*, ſtill-remained, and *will remaine ſo* (ſtill) *for ever*. For as *our fleſh* is (ſtill) *preſent* with him: So is *he*, with *it*: and ſo, with *us*; and will never *forſake* it (at any time). And *thus*, *behold* he is with us, *ever*. "And, he hath the *ſame compaſſion* "on *us*, and our *neceſſities*; which he *knowes* (by *our fleſh*); and an- "ſwers all our *Petitions*, as *graciouſly*, by his *Spirit*; as if he were (here) "*ſtill* before *our* eyes.

So, we *feele* him, in *us*: the Father, *ſees us*, in him; and he *ſees us*, in *himſelfe*: and thus (*Omnibus diebus*) He is (*ever*) with us; and *we*, with *him* unto the *end of the world*.

This may (then) *well* be *Conſtitutus dies ſolemnis*, a day of *Ioy*, to *all Generations*: Both, in reſpect of *Chriſt* (our *Lord*) and of *us* (his *People*).

Firſt, becauſe God hath *raiſed him*, and *looſed the ſorrowes of death*, and hath *exalted him* by the *right hand* of God, *to the right hand of God*; *whither*, *this* was the *firſt day* of his *Aſcenſion* in the *fleſh* (for, as *he is God*, he neither *deſcends*, nor *aſcends*). *This* was the *firſt day* of his *ſitting* in *Ioy*, *and glory*, to reſt from his *labors*, that his *works* (*We*, the *works of his hands*; for *whom*, he had *wrought all this*) might *follow* him:

And *Secondly*; Wee may *obſerve* it, in reſpect of *our ſelves*. Becauſe, *this* is the *firſt day of our right to heaven*; (being the *firſt day*, our *Nature* entred there: *Whence*, we have *both a priviledge*, and *aſſurance* to follow). *This day*, the *hand-writing of our Condemnation was blotted out*: the *ſentence* of our Corruption was *changed*: and our *Nature* (to which it was ſaid, in the beginning; *Earth thou art, and to earth thou ſhalt returne*) is (this Day) *gone up into heaven with God*, into *immarceſsible* glory.

This day (then) let us *praiſe him*, for *this Day*: that, (when our *daies* are (here) *ended*) we may *praiſe him againe*, in that *day*, that ſhall never end, in the *kingdome* of his *Father*. *Whence*, he will not *ſend*; but *come himſelfe* (in *that day*) to *receive us*: and, *ſo come, as he went*.

We have the teſtimony of *two Men in white*, (*two Angels of Truth*) for it. *This Ieſus which is taken from you into heaven, ſhall ſo come, as you have ſeene him going into heaven.*

Acts 1.11.

Nay; we have his *owne word*, for our *Aſſurance*, (and *He*, is *Truth* it ſelfe. (For, he ſaid (in Saint *Iohns Goſpel*) *Though I goe to prepare a place for you, I will come againe to receive you unto my ſelfe, that* where I am, *there may* ye be alſo: Amen

Iohn 14. 3.

Lord Ieſus, Come quickly: So be it,

Amen, amen, amen.

FINIS.

IN

IN DIE PENTECOSTES:

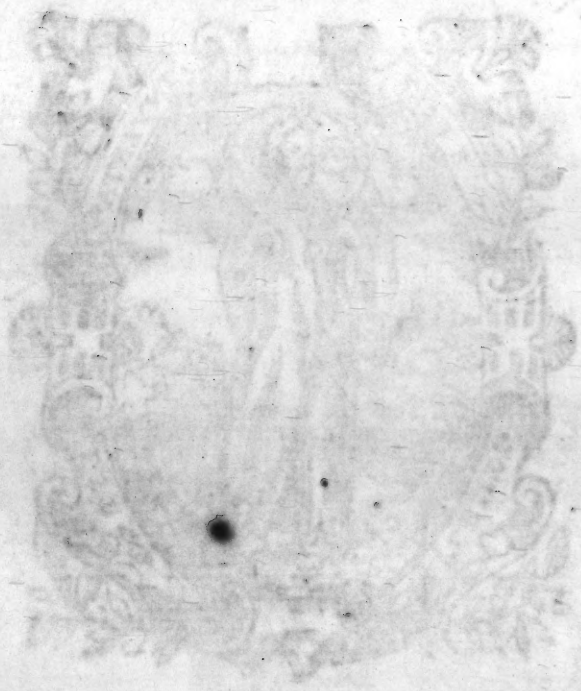
SHORT *OBSERVATIONS* ON THE FOVRE FIRST VERSES OF THE SECOND CHAPTER OF THE ACTS OF THE APOSTLES.

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IN DIE
PENTECOSTES:
SHORT OBSERVATIONS
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IN DIE PENTECOSTES.

Short *Obſervations*

On the *foure firſt verſes* of the ſecond Chapter of the *Acts of the Apoſtles.*

Verſe 1. And *when the day of Pentecoſt was come, They were all,* with one accord, *in one place.*

Verſe 2. *And ſuddenly there came a* Sound *from heaven* as of a *ruſhing and mightie wind; And it filled all the* Houſe, *where they ſate.*

Verſe 3. And, *there appeared unto them* cloven tongues, *like fire; and* ſate *upon* each of *them.*

Verſe 4. *And they were all filled with the* holy Ghoſt, *and began to ſpeake* with other Tongues, *as the Spirit gave them* utterance.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* Lord, *my* ſtrength, *and my* Redeemer.

ON this day our *Saviour* (IESVS CHRIST) fully performed the *promiſe*, which hee made (*Iohn* 14. 16.) to his *Diſciples* and *Apoſtles*, by ſending unto them, ſuch a *Gift*, as *living fleſh* was never capable of a *greater*. For, on *this Day*, came (*viſibly*) upon them the *Holy Ghoſt*, (the *third* perſon, in the bleſſed *Trinitie*): who, with the *Father* and the *Sonne*, is *worſhipped* and *glorified*.

Let us *observe.*

1. *When* it came.
2. *How, it found them,* to whom it came.
3. *From whence* it came.
4. *In what manner* it came.
5. *How* it appeared.
6. *How they were possessed* of it.
7. And *lastly: What effects* it wrought.

1. The *Time.*

WHEN *the day of Pentecost was come, &c:*] And *this* was, the *first day of the weeke* (to omit all *Rabbinicall* and *Cabalisticall* Questions and Controversies concerning the reckoning of weekes and dayes) it was *fiftie dayes* after the *Resurrection*, and ten daies after the *Ascension.* Our *Dies Dominicus*; with which name the *Church* hath honoured it, since *Christ* himselfe honoured it, with his *Resurrection*; (*Appearing* divers times:) And (lastly) sending *this Gift upon it.*

The *Church* hath ever since, *met* on it: Not doubting, but when *they are so assembled,* there shall be *still* (as *then*) some *increase* of *spirituall gifts* sent downe, though not in *so visible* a manner, and plenteous *measure.*

Their *practice* and example in all ages, without interruption, warrants us to make it our *meeting* for *publike-Prayers*, and a day of Abstinence from *servile-labour*, (which if we neglect, we are in danger of a *Councell*). But since it is no *command* from Christ, nor his Apostles, we are not (*Iewishly*) to observe it, as they did their Sabbath (by the exposition of a *Councell*): nor, with *more* strictnesse, then the *Church or Magistrate* (for, Christian conveniency) *hath commanded:* Neither, ought we to *translate* the Iewish *Sabbath,* to *this.* For, *that* was *abrogated,* and *vanished,* at *Christs Resurrection:* So that (now) *every day* is to the *Christian, a Sabbath perpetuall,* to cease and rest from his *owne works,* (the works of sin); that God, may (by his *Spirit*) worke in him; till we enjoy an everlasting *Sabbath,* eternally in the heavens. Wherefore, (in respect of the *too-ceremoniall* keeping of *Dayes*) St. *Paul* said, *Let no man condemne you,* in *meate,* or *drinke,* or *in respect of an* holy day; or *of the new Moone, or of the Sabbath; which are, but a* shadow *of things to come, but the* body *is of Christ.* "The *Magistrate* "may therefore *limit superstitious strictnesse* upon *that day,* without *being condemned for his labour*, though it were the *Sabbath.* For, the servant *must bee refreshed*, as well, as the *Master* have his rest, *on those dayes.*

Heb. 4. 9.
2. *Consil. Matisc. can.* 3.
Consil. Magn. can. 37.
3. *Aurelianens. can.* 21. *pro uni.*
Zanch. de lege in Compend. doctr. christiana.
Col. 2. 16, 17.
Refrigeretur. Exod. 23. & *Zanch. loco prad.*

This day, (*here*, in the Text) was *not the Sabbath*, but a *Festivall Day*, (even, among the *Iewes*) though, for *an other cause.* "And as the

Iewes

"*Iewes* kept *many Feasts*, that were *commanded* them, in *remembrance* "*of many temporall Blessings* given them from God: So the *Church* "*of Christ* hath a *custome*, authentically derived *from the Apostles* "*times*, to keepe *many Feasts* (*much about* the *same times* with the "*Iewes*) in *Commemoration of many Spirituall Blessings*, (at *those times*) sent unto *us*. Which *Custome* is a *sufficient warrant for us*, so to doe.

And *this Feast* (heere) is kept by the *Church*, the last of all *others* in the yeere (reckoning from *Advent*) that we keepe *in Commemoration of Gods working our Salvation*. For, this *Comming of the holy Spirit*, was the *last act*, done *visibly* on the *earth*, by any the *persons* of the holy *Trinitie*, that the *Scripture* tels us of. For, *other* feasts; We meet at *Christmas* to praise God the *Father*; for sending his *Sonne*, to *fulfill the Law* for us. We meet at *Easter*, to praise *God the Sonne*; for *dying* for our *Breach of the Law*, and for *rising*, for our *Iustification*. But, we meet *this day*, to praise God the *holy Ghost*; for *entring* our *hearts*, *enabling us to keepe the Law*, in all good works for our *Sanctification*. And *this*, is the *last feast* we keepe *Festivall*; Onely the *Sunday after* (as best befits us, after all our mirth) we meet, to thanke the *Trinitie* in *Vnitie*, for this *their joynt-worke* of our *Creation, Redemption, Sanctification*, and assured hope of *Glorification*: but, it is *no Feast*. We keepe no more *Feasts*; till we shall come, to the *Bride-groomes feast*: when the *Church* shall be united to *her Spouse*, at the *Resurrection*.

And certainly, *this Day*, which the *Church* hath chosen to keepe her *Assemblies* (for *Praises*, *Refreshings*, and *Feasts* on) is much more agreeable, unto the *Action* of *Iubilee* and *Rejoycing*; then *that Sabbath* of the Iewes, (if *Planetary* observation be true). For *Saturne* (principally *predominating*, on *Saturday*) disposed mens *minds* and *bodies* to a *dull heavinesse*, and an *unaptnesse* to any thing, but *rest*; and makes a day *fittest* of the *seven*, for *their Sabbath*; as *they* kept it: But, since the *Sunne of righteousnesse* hath rose from the *Saturne-like* and dull *Earth* on our *Sunday*; *wee* keepe *our Assemblies*, for his praises, *then*; when *Sol* (a *Planet* of most *cheerefull Influence*) disposing the *Body* and *Spirit* to all *Alacritie*, doth *raigne*. And *well* may *this Planet* (of *all other*) assigne to us our *Times for Assemblies*: since *God*, (who doth all things in *time and season*, himselfe) at the beginning, *made it*, (above *all others*), to be a *signe for Times*, and *Seasons*, and *Dayes*. Gen. 1. 14.

We see here; That, since there was *Time*, *He* (that was *before all times*) doth his works *in time*. And, as hee made *Time*, when hee thought *best*; and, in *the fulnesse of that Time*, sent his *Sonne*: So *now*, (at *this Time*, and *this Day*) (which was onely *knowne to him*) he sent his *holy Spirit*, to fill the *hearts* of *his*: because, it was his *pleasure*, and his *promise in Christ*. And since (as *before*) it *is not for us to know the times and seasons, which the Father hath in his owne power*; Let us *beleeve* his *promises*, and (as they did) *patiently abide the will of our* Acts 1. 7.

Father; who (in his *due time*) will fulfill the deſires *of thoſe, whoſe hearts* he hath *filled* with the *deſire of good things.*

They were all with one accord in one Place.

2.

How it found them.

THIS *Place* was generally ſuppoſed, to be, in *Cænaculo Montis Sion*; the place, of the *laſt Supper*, (which was (indeed) an *upper Chamber*; as *this*, was) where *Chriſt alſo* appeared to his *Apoſtles*; and (afterwards) to *Thomas*. But *here* (it ſeemes) the *firſt Councell of the Apoſtles*, for the *chooſing* of *Matthias*, in *Iudas his roome*, was kept. And, the *Congregation*, being (then) *but ſmall*; they made *this*, their *firſt Church* (or Chriſtian *Chappell*) for their *holy Aſſemblies* to Prayers. Making *this* which (*before*) was a *private-Supping-roome*, to be the *publike* and *common place*, for *religious Exerciſes*. And (*there*) they waited in *Prayer*, for that *Comforter*, promiſed (in generall) *to the whole Church*; as appeares before. (Whence, we collect, they *ſo continued*, till the *Gift came*.) *Hence*, we alſo *obſerve*; That, the *fitteſt place for Prayer*, is the *Church*, and among the *Congregation*; eſpecially, if the *Petition* be, for *publike Graces* or *Benefits*: and not, in places of *Separation*; or of *Faction*; or *private Conventicles*. And, though a man *may*, both *Faſt*, and *Pray*, in *private*; and, *his Father, which is in heaven will heare him*, from his *Chamber*, for *his neceſſities*; yet, *much-more*, will he *heare*, when *two or three be gathered together, in his Name*; and, will bee *moſt mercifull*, when (the *Vis Vnita*), the *Congregations of his people flow*, (like the roarings of the Sea) up to the *Altar*. And *that*, in his *Houſe*; which he cals the *Houſe of Prayer*, and *made*, to *that purpoſe*. So that, of what *uſe ſoever* it was, *before*; yet, being *conſecrated to that purpoſe*, it is the *beſt place* for *Prayer*.

Acts 1.14. And, as we reade, that the *Apoſtles* continued there long, in *prayer*; before *Peter*, either *ſpake* to the *Councell*, or made his firſt *Sermon*: So certainly, "It is very fit, That the *Congregation* (at *this day*) ſhould "continue both *praying* & *praiſing* God (as the *Leiturgy* of the *Church* "hath taught them) *longer, then they doe*; before the *Sermon*: *Which* "(often) *takes up more time* in teaching us, that we *muſt* and *ought* to *pray*; then it *gives us*, to *pray* in. But, they *did make*, this *Chamber*; and God, hath called *his houſe*, the *houſe of Prayer*.

When, the *holy Ghoſt* came *fully* (at firſt), *thus it came* on this Aſ-
Acts 2.41. ſembly *after they had prayed*; and *before Peters Sermon*, (whereby, he
Acts 4.31. converted three thouſand). And, it came the *ſecond time againe*; as they *prayed*; after *Peter* and *Iohns* perſecution. The *third time* it came
Acts 8.15. alſo, by *the prayer of Peter and Iohn*, on them of *Samaria*. And *all theſe times*, it came *after Prayer*; (*before* it fell on the *hearers of the*
Acts 10.44. *word*) upon *Peters Sermon* to *Cornelius*. So ought *Prayer* to goe *before Preaching*;

Preaching; to *prepare*. For, whom the *Spirit prepares not*; *they doe leaſt profit* by *hearing the word.*

They were all, with one accord]. There was *unitie*, amongſt them. And *God*, is *Vnitie*. The *Spirit of Vnitie* (*breathed* into them *before*) had *thus prepared* them, *before* it would (*viſibly*) *deſcend on them*. They were not onely *all* in *one-Place*; but, *all* of *one-minde*. Ioh.20.22.

There was but five-times-ten dayes paſſed ſince the *Reſurrection*; and the *Apoſtles* are now ten-times *encreaſed*; there were about *one hundred and twentie*. *So many men, ſo many minds* (ſaies the *proverb*): but (*here*) they were of *one accord*, of *one minde*; nay, all of *one Soule*, as Saint *Luke* ſaies afterwards. Act.4.32.

They were (*here*) in *obedience* to *Chriſts Commandement* [Tarry at Ieruſalem]: They were, in *Humilitie*, on *their knees* in *Supplication*: yea, they were in *Faith, Hope and Charitie*. They *beleeved* Chriſts *promiſe, that he would ſend*: there, is their *Faith*. They *waited* in *prayer*, for it: there, is *their Hope*. They were, of *one Soule*: there, is their *Charitie*. Act.1.4.

Thus it found *them*, when it *came*. And *thus* (ô God!) *prepare us*, that we may *receive* it. "For, a *ſpotted* and *dirtie Glaſſe*, can receive "no *object*: Nor a *ſinfull*, and *fleſhly ſoule*, the Beames of thy *Spirit*.

Verſe 2. *And ſuddenly there came a Sound from Heaven.*

THIS *Gift* came from *thence*. It is *Sanctus*. Nothing can *be ſo*, that is not *good*. And, *every good giving, and perfect Gift, is from above, and commeth downe from the Father of Lights*: So, did *this*. For, it is called the *promiſe of the Father*: of *our Father* which is in *heaven*: (ſo ſaies our *Pater noſter*): yea, from the *Father of Lights*. For, *this* is a *Light*, and came in *fire*. It is *from above* (then); *thence*, it came; even from *Heaven*. 3. *From whence.* Iam.1.17. Act.1.4.

And *whence*, could it come, *elſe*? It is the Gift of the *Father*, which is in *Heaven*: It is the Gift of the *Sonne*, who is *aſcended into Heaven*: It is the Gift of the *holy Ghoſt*: and, the *Gift* of the *holy Ghoſt is the holy Ghoſt*: (ſaith S^t. *Auguſtine*): and *He*, is *God*: whoſe *foot-ſtoole* (whither he deſcends) indeed is *Earth*; but *Heaven*, is his *Seate*. Therefore, from *Heaven*. Ioh.14.16. Ioh.16.7. Lib.de Tem.cap. 19.

Will you ſee it, by the *effects*? As *heat* makes (what it *works* on) *hot*; and ſo (*è contra*) *cold* makes *cold*: So, that (which is from *heaven*) makes, (what it *works* on) *heavenly*: and this doth ſo: They that receive it are heavenly. Nay more; Saint *Paul*, *had it*: and *hee* (ſpeaking of *thoſe*, that were *like* him) ſaies: *Converſatio autem noſtra, in Cælis*. Our *Converſation is* (what? not *heavenly* alone; but) *in Cælis*, in the *heavens*. *They*, are there, already. Therefore, from *heaven*. 1 Cor.7.40. Phil 3.20.

If

If any (then) teach us their *Revelations* or *Inventions*; Let us *try the spirits, whether they be of God.* For, if they *taste not* of this *Spirit*, (that came downe *from heaven*) they are but *divels*, like *Angels of light.* "And, though *their zeale* seeme to come in *heavenly-fire*; it is, not to *convert* us, but to *consume* us. Let us (then) send our *Prayers to heaven* for this *Spirit*; that *by-it*, we may be *enlightened*, to *discerne*; and *enabled*, to *overcome* the *other.*

4. *In what manner.*

As of a rushing, and mightie wind, and it filled all the house, where they sate.

Scal. Cat.

AS it came *suddenly*, ere they were *a-ware*; So, came it also, with a *Noise*; to *prepare* them, to receive it. For, God *drops not* his heavenly *Graces* out of his *hands* by *chance*: but, to *those* that *desire* them; and *whom*, he hath (by some speciall *preparation*) fitted, to receive them.

It came with *a Sound*: that *All* might take notice of it. For, the *Sound thereof went* (shortly-after) *through the whole world*; and (*now*)

Wisd. 1. 7. it *filled the House*, where they sate. But *that*, was *nothing*. For, *Spiritus Domini replevit Orbem terrarum.*

Had *they here* (then) no more priviledge, then the *world? Yes*; it filled *Man*, (the *little world*): for whom this *great-world* was made. Who also, partakes of every *creature in the world*; and so, (in *him*) it went *through the world. He it is*, that was *filled with the Spirit*; and the *House*, was but filled with the *Noise*. So the *Godly* have the *Gift*; and, the *world* (without them) receive, but the *Report.*

As of a mightie, and rushing wind]. As the *wind* hath a propertie to *cleanse* and *purge the Aire*; So doth it also *fan* the light and unprofitable *Chaffe* from the *good-Corne*; with *which* (if it should be given) it would rather *choake*, then *feed* the Eaters. But (*here*) this *Wind* had so winnowed the *Apostles* from their *carnall conceits* of *Christ*, and his *Kingdome* (which they *had*, but even a while *before*)

Acts 1. 6. [*Lord wilt thou now restore* the kingdome?] that, from henceforth (*they*) (ever-after) *breake the Bread of life* most purely to the *Saints*, without any *leaven*, either of the *Pharisee*, or their *owne.*

Ioh. 3. 8. This wind, *blowes* where it *list*. And, not onely *so*; but, *as it list*; "*when it list*, *as much as it list*; in *what* manner *it list*; and *on whom* it list. This *Spirit*, is a *Gift*; and *Gifts*, are *free.*

It is *given*, to *enforce* us, through the troublesome waves of this world. "For, let a *Ship* be never so well tackled and provided; yet, "all is in vaine, without a *wind*. And, so also, let *eloquent Speeches*, "*Orations*, or *Sermons* spread their *vaine-Sailes* never so largely, unlesse *this-wind blow*, they shall never come to the *Port*, they are *bound* for. *This* must be both *Wind*, to *drive* us; and *Pilot*, to *direct* us.

This *Wind* blew (*gently*) from our Saviour Christ, when he *breathed*

on his Diſciples, and ſaid [*Receive the holy Ghoſt*] But (*here*) it comes *ruſhing*, and with a *Noiſe*. Will you know the *reaſon?* When *God* works on Man (in particular and *private*,) for his *Regeneration*, he doth (as at his *Creation*) but *breathe on him*, and makes him *his*. He *buildeth him up* (as *Salomon* did the *Temple*,) not a *Hammer* to bee heard. For, *God* was, to *Elias* in-private, not in the *fire*; or in the *rough wind* (as he was, *here*): but in the *ſtill-calme*. But, when hee deales with Man *in publike*, he gives him his *Law*, in *fire and ſmoake*: and (*here*) his *Spirit*; in *fire*, with a *ruſhing wind*. Ioh.20.22. 1 King.6.7.

This was to make his Gifts *for publike uſe, notable*; and, (ſince the *whole world* was to be inſtructed by the *Apoſtles* and *Diſciples*,) to fill them the more *forcibly*, fully, and *effectually*. For it came *mightily*, as well, *as ruſhing*. [*A ruſhing and mightie wind*].

This-wind blowes *too-hard*, for *Cobwebs*. No *Fleſh*, can reſiſt the *power of God*; nor can Mans *weake-veſſell* indure this *force*, unleſſe God doth *enlarge* and *ſtrengthen* him.

Since then, wee are unable (yea, and *unworthy*) to receive this *mightie ruſhing*; yet, Let us *pray* unto him, to *cleanſe the thoughts of our hearts, by the Inſpiration of his holy Spirit*; *that wee may more-perfectly love him*, and *worthily magnifie his holy Name, through Ieſus Chriſt* our Lord.

Verſe 3. *And there appeared unto them, Cloven Tongues, like fire.*

5. *How it appeared.*

SInce it pleaſed the holy *Spirit* (*thus*) to appeare; wee cannot but obſerve, how *aptly* it bare this *Shape*. Their charge was, to *Preach*; here, are *Tongues*. They were, to *divide the word aright*: here, are *cloven*, or divided-*Tongues*. They were, to be the *Lights of the world*: and here, is *fire*.

The *word of God*, (of which, our *tongues* are Inſtruments) is a *two-edged-Sword*, dividing betweene the *Soule, and the Spirit*: *this blow*, is given by the *Tongue*, (and *Plagæ, lædunt cutem; ſed verba, frangunt oſſa*, ſaith *Salomon*); *adde*, but *fire*, to it, (that is, *zeale*) and then, it *cleaves indeed*; and *wounds* deepe: and will ſo *inflame* the Soule, that it ſhall ever burne with *ſpirituall Love* to God and Man. The *wounds* of a *Lover*, are *ſweete*. Heb.4.12.

Saint *Iames*, deſcribing the *Tongue*, ſaith: *It is but a little member*: but *boaſteth of great things*: *It ſets on* fire *all Nature*; and, *is ſet on fire from hell*. But *theſe* (here) are *cloven-Tongues*; ſpeaking *humbly*, of *great things*: enlightning, *blind-darke-Nature*; and, are *ſet on fire*, from *Heaven*. Iames 3.5,6.

We have but *two uſes* of the Tongue: to *ſpeake*, and, to *taſte*. Here, they are *both rectified*. The Tongue, *cloven*, and ſet at *libertie*; to *ſpeake*,

or

or *sing* (in *any* language) the *praises* of God: The *taste*, (by *fire*) seasoned to *Sobrietie*. And (sure) our *naturall*, (as well as our *spirituall part* of the *Tongue*) ought to be *sanctified*. For, *sinne* may as well *goe in*, by *surfets*, as *out*, by *speeches*.

We *wound*, with our *Tongues*; and *poyson*, with our *Lips*. For, our
Rom. 3. 13. *Tongues*, are as sharpe *swords*; and the *poyson of Aspes*, is under our *Lips*. *God* (then) had need to *cleave our Tongues* (yea, and our *hearts*, too; whence, this *poyson* flowes) and *burne-out* the *corruption* from our *Lips* with the *fire* of his *Spirit*.

Esay 5. 24. *Sicut absumit stipulam, lingua ignis, &c.*] As a *Tongue* (or flame) *of Fire* (saith *Esay*) *consumes Chaffe*; so, shall *their roote be, that have cast-off the Law*, &c. And (sure *such a flame, is our God*: a licking and *consuming Fire*; while there *is drosse* or *chaffe* in us. But (after) when we are *purged*, he is *Ignis illuminans: Iustis mirabiliter lucet; peccatores autem, incendit.*

Fire raiseth vapours; and the Spirit, Sighes. Right *aptly*, might *these* come, like *fire*. For, (the *Septem dona*) the *seven Gifts of the holy Spirit* are well expreſt, by the *properties* of *Fire*.

1. *First*, The holy Ghost *purges* by *Feare*; as a garment of *Salamander-wooll* is, *by Fire*.
2. *Secondly*, It *melts*, by *Pietie*: as *waxe* doth, by *Fire*.
3. *Thirdly*, It *brightens*, by *knowledge*: as *Mettals* are, by *Fire*.
4. *Fourthly*, It *hardens*, by *Fortitude*: as *Clay* is, by *Fire*.
5. *Fifthly*, It *elevates*, by *Counsell*: as *Vapours* are, by *Fire*.
6. *Sixthly*, It *illuminates*, by *Vnderstanding*: as a *Lamp*, of *Fire*.
7. *Seventhly*, and *lastly*: It *seasons*, by *Wisdome*: as *Meats* are, by *Fire*.

[They were *cloven Tongues*.] But, of *that*, in the *effects*.

Luke 3. 22. *This Spirit*, (that came in *Fire*, at *this Time*) came (*before*) like a *Dove*. And, they that *have* it, are *like* it (*Doves*; for *Gentlenesse*: and fire; *for zeale*): yet *so*; that they *lose* not their *fervour* in *Tamenesse*, nor, in *preposterous zeale*, forget their *Gentlenesse*.

And *it sate, upon each of them*:

6. *How they were possest of it.*

Verse 4. *And they were* all *filled with the* holy Ghost.

IT *sate*: [*seditque*] *non transivit*; or, *obumbravit*: But, it *sate*; it *stayed*; it *possessed* and *remained* with them. The *Fire rested* on them, gloriously *without*; and the *Spirit spread* it selfe powerfully
Act 6. 15. *within*. And *this* was openly declared *afterwards*: and, not *long after*.
Act 24. 26. For, *all*, that looked on *Stephen*, *saw his face, as the face of an Angel*. *There* was *glory without*. And, when *Paul* spoke by *this Spirit*, *Felix trembled*. *There*, was *Power*, *within*.

But, is *Christ*, *divided*? Is the *holy Ghost*, *divided*; that He sits on

every of them, *severally?* No. "But, as *God* hath given to *every one* "a *measure of faith*; not *all faith*: So (*here*) *every one* had the *holy* Rom.12.13.
"*Ghost*; *but*, not *All the holy Ghost*. For, *God*, is *incomprehensible*. Nor,
"had they *him*, *divided*. For, God, is *one*, and cannot be *divided*. But, as the *Fire*, *heats* and *lights* every one *wholly*, that stands *about* it; yet, *none* of them, hath it *all* to *himselfe*; neither is *it divided*: "So,
"doth this *heavenly fire*, *all them* (*in whom* he is); and yet, is not
"*divided*.

The very *phrase*, concludes this *question*. [*Dispartitæ linguæ sedit*] "the *nominative* case, *plurall*; and the *verbe*, *singular*: [There appea-
"red *parted-Tongues*; and *It sate*]; to show, that (though the *Gifts* (that were *given*) and the *persons* (to *whom*) were *many*; yet) the *Spirit*, was but *one*.

For the *measure*, they obtained; it is not disputeable: It is *sufficient*, the Scripture saies, *They were filled*. And, what is *filled*, can hold *no more*. *Here*, was *full-possession* (indeed). If, they would have *more of God*, they must (now) *enter-into him*: there was no *more roome*, in Matth.25.21.
them. So, at the *last day*, when we looke for our *perfection*, since we 23.
(our *selves*) are *too-little* to receive our *Masters Ioyes into us*, we must *enter into them*; ere we can be *fully-happy*.

They were *filled*: and that, with *such a Treasure*, that Heaven (nor the *heaven of heavens*) *is not able* (nor yet, *worthy*,) *to containe*. It was, the 1 Kings 8. 27.
holy Ghost; *the Lord and giver of life*; *who proceedeth from the Father and the Sonne*; *who, with the Father and the Sonne together*, is *worshipped and glorified*. To whom (for *speaking* unto us, by his *Prophets and Apostles*, these *saving Mysteries*) be all *praise* and *thanks-giving* for ever.

And they began to speake with other Tongues, as the Spirit gave them utterance.

7. The effects.

THE *Effects*, it wrought, were *many* (as *Rectifying* their *Thoughts*; their *Iudgements*; their *Memories*; their *Affections*, &c.) But *principally*, the *diversitie of Tongues*. But, it may be asked; had they not the *Spirit*, before? nor, *at all*, till now? because, it is said, *they began* to speake? Yes; they *had* (as *Iohn* 20.22.) but, *not in this measure*. For, [*Oriens ex alto*] the *day-spring from an high*, (who hath lately *visited* them) endues them, [*Virtute ex alto*] with vertue *from above*, and *a-* Luke 24. 29.
bilitie to teach *all Nations*, in their *owne Languages*. So, *this* was not, *Inchoatio muneris*; but, *adjectio largitatis*.

Now it came (as we saw before) in *cloven Tongues*. And the *effect* was; It divided *theirs*: but not, as the division, at *Babel*. For, *that* scattered the *Nations* over the face of the *Earth*: but, *this division* was, to *gather* them into *one Fold*. Their *Tongues* (here) were *divided*; not, *confounded*. And therefore, the *Evangelists*, though they wrote *diversa*; yet, they *wrote* not *adversa*: They had *one heart*, *one spirit*:

though their *cloven-Tongues* ſpake, and their *divided Pens* wrote in *diuers Languages.*

If *God* (who is Vnitie) divides; it is, but to *unitie.* As he made *Man*, and *Woman* two perſons (at firſt); to make them (*afterwards*) but *one fleſh:* So (here) he *divided* the Apoſtles *Tongues* in ſeverall *Languages*, to *unite* all *Nations* in *one unitie:* whoſe *diverſitie* of *tongues* (before) had *divided* them; both in *Religion* and *Societie.*

There is *Harmony*, in *Diviſion.* No good *Muſicke*, without *it.* And (ſure) unleſſe their *Tongues* had beene thus-*divided*, to ſpeake to *all Nations*, the Tongues of *all Nations*, could never have made an *Harmony* in the *Church*; nor, *that great multitude* (*of all Nations, kindreds and Tongues in heaven*) could never have *met* there, to *praiſe God for their Salvation.*

Revel. 7. 9.

[*They ſpake with* other *Tongues*] *This Spirit* breeds an *alteration.* Where it *enters*, it gives *other* Actions, and *other* Tongues (*Mark.* 16. 17.) that is, *new Tongues.* For, it gives *other hearts*, and makes a *new* man. And, though it give not *now* the *gift of Tongues*; yet, it gives *our Tongues* the gift of *praiſing God:* and all our *bodies*, it frames, to *his Service.* So that, as our *corporall motion*, ſhewes we have a *Soule*, in our *Body*; ſo, our *holy life*, ſhewes we have *this Spirit*, in our *Soule.* The *one*, being ſeene by our *ſenſes*; the *other*, ſhowne by our *vertues.*

Iames 3. 2. So much, of the *diviſion*, and *Effects.* [*As the Spirit gave them utterance*]. He, that ſinneth not, *with his Tongue*, is a *perfect man* (ſaith Saint *Iames*). But *few*, are *ſo.* Therefore *well* hath God (in Nature)

Iames 3. 8. (*ſhut-up our Tongues* and given us no *utterance*; but (like *Pythagoras* his *Schollers*) enjoyned us *two* or *three-yeeres-ſilence*, ere we can *ſpeake.* For, when we *can*, we finde it *an unruly evill*, full of *deadly poyſon*: *which no man can tame.* Therefore, it is fit, it ſhould be *brideled*; till this *Spirit*, give it *utterance.* And *this* is the *beſt Schoole-maſter*; when, to *ſpeake*, and when, to *peace.* *This onely*, *cleaves* the Tongue, and *can bridle* it, and *ought onely*, to give it *utterance.* By *this*, *they* ſpake to *all* in their *owne Languages.* He (then) that ſpeaks or prayes *before men*, in an *unknowne Language*, may give his *Tongue*, utterance (perchance): but, by it, the *Spirit* ſhall have no *entrance* into the *hearts* of the *hearers.* Saint *Paul* (that was, a *Linguiſt* himſelfe) cals *this*, an *uncertaine* Sound: like a *Child*, that playes the *wanton*, on *a Recorder.*

He then, (that ſpeakes, *before this* gives him *utterance*) utters, he *knowes not what.* And, he that *hath it*, need take no *care*, *what to utter.* For, *ipſe Spiritus docebit vos* in ipſa horâ, *quid* oportet *vos dicere.* "For "*this*, we pray; when we ſay, *O Lord open thou our Lips: and our* "*mouthes ſhall ſhew forth thy praiſe.* Let *him* (then) that hath it *not*, in ſuch *plenteous* manner, *pray*, that it may *teach* him, *how to pray* for it: And, let *him*, that hath it *burning* bright in him, take *heed* to Saint *Pauls counſell: Quench not the Spirit.* For, if it (*once*) be *out*, all *Simon Magus his wealth* cannot *purchaſe one ſparke*, to *kindle it againe.*

To conclude. More *Gifts* and *Graces* it imparted unto them, then

this (of Languages): But, as there onely (*now*) remaineth *Faith, Hope,* and *Love*; but the *chiefeſt* of theſe, is *Love*: So, of *all the Gifts* of the Spirit, (*now* remaining among us) certainly the *chiefeſt*, is *Love.* For *Love,* is the *fulfilling of the Law.* 1 Cor. 13. 13. Rom. 13. 13.

They had *this Gift, twice* given; to make this vertue *ſtrong* in them. *Firſt*, it was *breathed by Chriſt* into them, on *Earth*; to make them *Love* their *Neighbour*: and (here) it *ruſheth from heaven*; to make them *Love* their *God.* So, may *they* fulfill the *Law*: [Love *God*; and Love their *Neighbour*]. Theſe, are *two precepts*; but, *one Love*: So, is the *fulfilling*; *two gifts*; but, from *one Spirit.* And, *well* was it given (firſt) on *Earth,* to make us love our *Neighbour.* For, by the Love of our *Brethren,* we come to *Love God. How can he, that loveth not his* Brother, (*whom he hath ſeene*) *Love God*, whom he hath *not ſeene*: ſaith Saint *Iohn.* 1 Ioh. 4. 20.

This whole text commends *Brotherly Love*, unto us. They were in *one place*: of *one Soule*, the *Spirit of Love* came to them in *Fire*; in greateſt *fervency.* It *remained* with them, to *keepe* them *ſo*; and (though there bee mention of *divided Tongues,*) yet all, was but *to unite.*

Let us make much of this *Spirit of Love.* For, it is our *Arrhabo*; the *pledge* of our future *hope.* For *Chriſt* (our *Spouſe,*) ſince his perſonall *abſence* from his widdowed-*Church*, hath ſent *it* downe, to *preſerve* us in *unitie*, and to bee our *Comfort* and *Companion,* till wee *meet* with *him* in the *Heavens*; *where,* all our *other Vertues* (as *Faith, Hope, Temperance, Fortitude, Iuſtice,* &c.) ſhall *leave* us; onely *Love* ſhall (even *then*) *remaine* with *us,* and *him* for ever. *We,* ſhall be in *God*; and *God,* in *us*: and *God,* is *Love.* To this *God of Love,* who hath *ſo loved us*, that he hath ſent us his *Spirit of Love,* to make us *Love each other,* be *from us* againe *all Love* rendred *with praiſe* and *glory,* for ever and ever.

AMEN.

FINIS.

A MEDITATION ON THE DAY OF S^t. THOMAS.

By VVILLIAM AUSTEN, of *Lincolnes-Inne*, Eſquire.



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S. THOMAS:

ON THE DAY OF

MEDITATION

A

A MEDITATION ON THE DAY OF S^t. THOMAS.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* Lord, *my* ſtrength, *and my* Redeemer.

PROLOGVS.

THis *Day*, the *Church* dedicates to *God* in the memory of his bleſſed Apoſtle, Saint *Thomas*. And, no doubt, but following Saint *Pauls* rule [*Let all be done, in order*]. Shee hath ſet the *Celebration* of this *Saint*, in *this part* of the yeere, both for *Order*, and *Inſtruction*. For, as *Thomas* was the *laſt*, that beleeved the *Reſurrection*, among the *Apoſtles*: So hath the Church (for *Order*) ſet his memory *laſt*, in the Catalogue of their Celebrations (if *you begin*, with the *Nativitie of Chriſt*: whoſe *day* (indeed) is the *leading-Starre* to all others.) And, yet it is ſet, for *Inſtruction* too, next before the *Nativitie* of *Chriſt*. To ſhew us, that (if we be *incredulous* as *he* was) though *Chriſt* be borne; live; dye; and riſe againe; and *all* the other *Saints* follow him, and beleeve: yet, till we come to *Thomas* his *Confeſſion*, and faithfully beleeve, and *particularly apply* it in our ſelves, *Chriſt* is not borne *in us*: Therefore, we muſt have a Saint *Thomas day*, before a *Nativitie*.

I have deſired to meditate on *this Saints Story*, (though it fall on the *laſt*, and *leaſt-regarded Holiday*) rather, then on any of *thoſe eminent ones*, that follow in the *next* holy *weeke*. Becauſe, while I deſire

that *Christ* may be borne in *Mee* (and it is *time*, that he were *borne*; since I have lived to the *age*, wherein he *died*); and while I desire this *New yeere* comming, to *renew* the *Covenant* with my *Saviour* in his *Sacrament*; I find *many* of *Thomas* his *Infirmities* in my Faith: I would therefore learne by *him*, how to *strengthen* it: and (I hope) I shall thereby, not onely benefit *my selfe*, but *those* also, that will *Communicate* with mee.

This *Story* of Saint *Thomas*; *Matthew*, *Marke*, *Luke*, mention not: neither is there either *word* or *deed* of his recorded by *them*: onely, they reckon *him*, *one* of the *Twelve*, in the *List* of the *Apostles*: sometimes, in the *sixth*; sometimes in the *seventh*; and sometimes, in the *eighth place*. But the *Recorder* of this Story, is (his Fellow-Servant) Saint *Iohn*; who, oftner then *thrice*, makes mention of him. *Marke* and *Luke* wrote, but *by report*; and *Matthew* saw, but in *part*: but *Iohn* writes, what he had *Felt*, *Heard*, and *Seene* himselfe (and *he*, *felt*, *heard*, and *saw* more, then *they all*.) For, *He* not onely *felt* the *Word of life* with his mortall hands; but the *Bosome* of his Blessed *Saviour*, supporting the leaning burthen of his *owne* sinfull *Body*. He not only *heard* the voice of the *Father*, at *Iordan*, [*This is my well-beloved Sonne*, in *whom I am well pleased*]: but the *Cry* also, of the *Sonne*, on the Crosse, [*My God, My God, why hast thou forsaken mee*]. *He* not onely *saw Christ* in *glory* (betweene *Moses* and *Elias*, on Mount *Thabor*): But, he *saw* him also, in *Infamy*, betweene two *theeves*, on Mount *Calvary*; when *all the rest* were shifting for themselves.

Acts 1. 13.
Matth. 10. 3.
Marke 3. 18.

This excellent *Prophet*, (who for his *peircing* sight into hidden Mysteries, is well compared to an *Eagle*); *This* admirable *Historian* (that *begins* his *Gospel* beyond *Moses*, *before the beginning* of the *World*; and *ends* his *Revelation*, *beyond* all *Historians*; with what shall be *after the end of the* world): *This Disciple*, that was the *Beloved* of his Master, and so *loving* to him, that he equalled the *Love of women*: (for he was with *them*, the *last* at the Crosse, and the *first* at the *Sepulchre*, and out-ran *Peter*; for all his *zeale*): This *Disciple*, so full of *Charity*, that to *his care onely* our dying *Saviour* left his blessed *Mother*: Even *He* (of his *Love* and Charitie to *us*,) by the *Spirits* direction, hath Recorded this omitted *Story*: and that, *onely* for our sakes (as he *here* presently affirmes, saying; *Many other things did Iesus, but these are written, that we might beleeve.*) And, I beseech the *Spirit*, by which *he* wrote, that *this effect* of his Charitable Intention, may *never* be wanting in *my heart*; That, in love to the *Truth*, I may alwaies beleeve what the *Spirit of Love* hath Indited, and the *beloved Disciple* hath written.

But, *this Meditation* may seeme *unseasonable* at this time (*Christmas*;) when it *properly* belongs (as may appeare, by the *Story*) to the *Resurrection*. But, it is a *Nativitie-Meditation*, for all that. For, even the *Resurrection* it selfe, was a *Nativitie*. For, as, on *Christmas* day, *Christ* was *borne* from the *Wombe*, to the *World*, to *worke* our Salvation: So,

at the *Reſurrection*, he was borne from the *Tombe*, to *Glory*, to *perfect* our Salvation. And, as *both* theſe *Daies* were (alike) honoured, by the *Annunciation* of *Angels* from Heaven: ſo, are they alſo by *Men*, on the *Earth*. For, as *that day* hath *three*, waiting on it (*viz.* the conſtant *Martyr*, Saint *Stephen*; the loving *Diſciple*, Saint *Iohn*; and the new-borne *Innocents*: ſo, have we *all theſe*, waiting on the *Reſurrection*, in *Thomas alone*. Firſt, a *new-borne Chriſtian* (like the *Innocents*) but, even-now *alive* in the faith: borne *this* day. Secondly, a *loving Diſciple*, (like Saint *Iohn*,) his *owne* words teſtifie it: [*Eamus & nos, ut moriamur cum Eo*:] and thirdly, a *conſtant Martyr*, (like Saint *Stephen*): For, though he *dyed not* with his *Maſter*, yet *afterwards* he died, for *following* him; and *for his* ſake. Laſtly, as *this Feaſt* is honoured with the *three Kings* Preſents (viz. *Gold*, *Frankincenſe*, and *Myrrh*): *Gold*, as he was a *King*; *Frankincenſe*, as he was a *God*; and *Myrrh*, as he was a *Man*: So *Thomas* (himſelfe alone) honoured his *Reſurrection*, with *as much*, as *they three*: with the *like three Preſents*. Acknowledging *him*, in his *Confeßion* [*Tu es Dominus meus, & Deus meus*] *Dominus*, a *King*; *Deus*, a *God*: *Meus*, a *Man*. And certainly, till we come to *this Confeßion*, (That he, is *our Lord*, and *our God*,) Chriſt may be *Begot* in us; but not *Borne* in us. He may be *begotten* by the *Word*: but not be *made evident*, by the *Spirit*. And therefore, to Meditate how to make *ſuch* a Confeſſion, is a good *preparative* to a *Nativitie*. And, to make *ſuch* a Confeſſion, *truely*; is an *evidence* of a *true Nativitie*: and, that *Chriſt indeed* is (*Himſelfe*) *truly borne* in us. And therefore *fit* for *this Time* of the *Nativitie*.

Iohn 14.

Now, the *Hiſtory* it ſelfe is (*thus*) ſet downe by Saint *Iohn*; *Iohn* 20. *Diviſio.*

24. *But* Thomas, *one of the* twelve, (*called* Didymus) *was not with them, when* Ieſus *came.* — 1. *Abſentia.*

25. *The* other *Diſciples therefore ſaid unto him*: Wee have ſeene the Lord. *But* he *ſaid unto them*: Except I ſee, in his hands, *the* print of the nailes: *and put my* finger *into the* print *of the nailes*: *and put my* hand *into his* ſide, *I will not beleeve it.* — 2. *Incredulitas.*

26. *And*, eight dayes after againe, *his Diſciples were* within, *and* Thomas *with them.* Then *came* Ieſus, *when the doores were* ſhut, *and ſtood in the* middeſt, *and ſaid*: Peace be unto you. — 3. *Apparitio.*

27. *After ſaid* he *to* Thomas: *put thy finger* here, *and ſee my* hands: *and put forth thy* hand, *and put it into my* ſide, *and be not* faithleſſe; *but* faithfull. — 4. *Exhortatio.*

28. *Then* Thomas *anſwered*, *and ſaid unto* him: Thou art my Lord, and my God. — 5. *Confeſſio.*

29. Ieſus *ſaid unto* him: Thomas, *becauſe thou haſt* ſeene, *thou beleeveſt*: *Bleſſed are* they, *that have* not ſeene, *and have beleeved.* — 6. *Benedictio.*

I See, the *Hiſtorian* hath divided this *Hiſtory* (to my *hands*) into *ſix* parts. In the *firſt*; *Thomas* his *Abſence*: In the *ſecond*; his *Incredulitie*: In the *third*; *Chriſts appearance*: In the *fourth*; His *Exhortation*:

Exhortation: In the *fifth*; *Thomas his Confeſsion:* and in the *ſixth*; *Chriſts Bleſsing:* I will follow *his* order, with my Meditation: for *better* order, then the *Spirit* hath ſet downe, cannot I invent.

1. *Abſentia.*

But *Thomas:* | *Thomas autem*, &c.

I Seldome read this word (*Autem*) but it makes me expect ſomething *remarkeable*, to follow it; as the word (*Ecce*) doth: and, in *this place*, it ſtands *equivalent* with it: *Thomas autem*, is *Ecce Thomas!* ſome *worthy* thing, concerning *him*, followes; we may know, by *this Note.*

We travell thorow this World to our long home, (like *Souldiers*) on our *Guard*, through the *Tents* of our Enemies: and God, (our *Leader*) hath divers *words of Command*; to teach us our *Poſtures*, as we *March.* Sometimes, *Venite*; when we ſhould *Set-on* towards him: Sometimes, *Attendite*; when we *breake* our *Order*, or regard not his Command, to keepe our *Rancks*: Sometimes, *Vigilate*; when we *Nod*, in careleſſe drowſineſſe: Sometimes, *Cavete*; When the *Enemy* is comming: Sometimes, *Ecce*; When he will ſhow us ſome *wonder*, by the way: and ſometimes, when we have paſſed *heedleſly*, by *thoſe* things, worth marking; he makes us *looke backe*, with an *Autem. Chriſt* dyed for you; *Have yee no regard*, (yee *that paſſe by this way!*) doe you know *what death?* it is *Mortem*, with an *Autem: Mortem autem Crucis*,] So (*here*) Chriſt roſe from *death*, and the *Diſciples* beleeved; *this*, you know: [*Thomas autem:*] But *Thomas* hath a *Story*, *more eminent*, concerning *this*; before, *he Beleeved.* Looke *backe* therefore, and obſerve it.

Pſal. 2. 8.

But Thomas, *one of the twelve called* Didymus, &c. | Thomas *autem, unus ex duodecim qui dicitur* Didymus, &c.

HEre, the *Perſon* is deſcribed by his *Name*; and, by his *Office.* In his *Name*, is his *Nature:* and, in his *Office*, is his *Honour* expreſſed. *Thomas*, (by which Name (*onely*) the *other Evangeliſts* doe call him) ſignifies, (in the Originall,) a *Twin:* and *Didymus*, is *anſwerable* thereunto (or, my *Interpreters* deceive mee): and this Name (*Didymus*) is (by Saint *Iohn*) onely added, either as impoſed on him by *Chriſt* (which is not much unlikely) or, added by *Iohn himſelfe*, as an *Interpretation* of the former. For *Didymus*, (interpreted *Geminus*, or *Gemellus*) is but as much as *Thomas*; a *Twin.* That *Names*, very *often*, of *old*, were (either upon *propheticall*, or *apparent* reaſons) impoſed on divers perſons, is plaine in *Scripture.* And, I hope I may (without offence) *conjecture*, that *Thomas*, at the *firſt* (prophetically,) or *Didymus* (after) (on apparant reaſon) were given him, not becauſe he

he was a *Twin*, in Nature; but, to expresse the nature of his *disposition*. For *Thomas : Didymus : Geminus : Gemellus :* or *Dubius* (as *some* terme it) doe (in *all*) import a kinde of *doubting*, *wavering*, or *incertaintie* in the *person* of him, that beares that name: and *such* was *He*. For, we have mention of his *Acts*, but in *three* places of Scripture; and *he* is (*in all*) shewed to be but a *weake*, and *wavering* man. When Christ had, after many Instructions, said (in the *fourteenth Chapter* before) [*Whither I goe, yee know : and the way yee know:*] *He* answers, immediatly: [*Lord, we know not* whither *thou goest*; *how then can we know* the way?] *Hee* knew not yet his *owne Master*; *who* is both the *Way*, and the *Iourneys end*. And *so*, he tels him: [*I am the* Way, *the* Truth, *and the* Life]. Yet, by his *demanding*, we may perceive, he had a *desire* to follow his *Master*; if he knew the *way*. Hee would faine *goe*, but he knew not *whither*. *Heere* is his *affection* to Christ: but, *weake*, and *darkened* with his *Ignorance*. *He* is *mingled:* and is (in *this*) a *Geminus*.

Againe, in *Iohn* 11. When *Christ* went in danger of his life into *Iudea* to raise *Lazarus : Eamus & nos* (saies *Thomas*) *ut moriamur cum eo*. He would *goe*, and *venture* his *life* with Christ: *There* was, his *love*. But, it should be with *Company* [*eamus & Nos:*] he would have his *Brethren* with him: *There* is his *Feare*, joyned with his *Love*: and (in *this*) he is *Gemellus*.

Lastly, He is mentioned, in *this Text* of my Meditation, to be *Incredulous*, in one of the *chiefe* points of his *faith:* and (in *this*) he is *Dubius*.

[*Vnus ex duodecim.*] *One*, of the *Twelve*.

Though *ignorant*, and *weake* in his *desires:* though *fearefull*, in his *Love:* though *doubtfull*, in his *Faith:* yet (*O, the Love of Christ!*) he still retaines the *Honour* and dignitie of his *Office:* hee is still acknowledged an *Apostle*; and *one* of the *Twelve*. His ignorance (though *grosse*) was not *affected*. His love (though *fearefull*) was not *fained*. His doubt (though *strong*) was not *malicious*. Therefore be comforted (*ô my Soule!*) though thou feele *these imperfections*. Be but thou as *simple*, in thy selfe; as thou art *weake*, in thy *Affections*; and doubt not, but through thy *Saviours* Mercie and *Love*, (that *covers a multitude of sinnes*) thou shalt still retaine, from his *Spirit*, the acknowledgement of a *Christian*, and *his Servant*.

But, I was musing, why it was said, [*One of the Twelve*] in this place; when it is certaine (*Iudas*, being *dead*) they were now but *eleven*. I cannot omit *this note:* That *God* (*who cals things that* are not, *as though they* were) respected not the *present* number, (which was, but *eleven*); but, his *owne Ordinance* (which was, *Twelve*). *Twelve* he had chosen; and *twelve* they must be. "And, though *one* of them was "a *divell*, and fell away; yet *Matthias* (in *Gods election*) had supplyed "*his place*, *before* the *Lot* fell on him (in the *first* of the *Acts*): and "so, they were *Twelve still*, in Gods account. Rom. 4. 17.

God

God hath founded his *Church*; *he* knowes his *owne number*; the *Enemy* ſhall never prevaile againſt *it*: *his number* ſhall be *full*; and ever is, *before him*; though not *viſible* to *men*. Labour then (my *Soule!*) to aſſure thy ſelfe, that thou art one of *his number*, and thou maiſt then *be ſure*, thou ſhalt be *ever numbred* among the *Bleſſed*.

Thomas *autem unus ex* Duodecim, *non erat cum eis, quando venit* Ieſus.

But *Thomas*, one of the *Twelve*, was not with them, when *Ieſus* came.

HE was not preſent, at this *firſt Dies Dominicus*, that ever was kept. For, it was the *very day* of the *Reſurrection*. The *Congregation* was aſſembled; yet *one* of the *chiefe Miniſters*, (an *Apoſtle*) is abſent. Whither was this *Twin* ſtraied from his *Brethren?* The *Shepheard* had beene ſmitten; and the *Sheepe* had beene ſcattered: but *now* (as *Sheepe* will, naturally, flocke) they began to come *together* againe. Onely *this fearefull*, doubtfull *One*, is not yet come into the *Fold*. Shall I thinke that he was abſent, on *negligence*; and was puniſhed with the *want* of thoſe *divine Infuſions*, (they *then* received) and with *unbeleefe*, for his Labour? I *dare* not ſay it; ſeeing there are *better conjectures*. "But take thou heed (*my Soule!*) that through "*wilfull negligence*, thou *abſent not* thy ſelfe from the *Congregation* on "thoſe *Holy-daies*, when *Chriſt* ſhewes himſelfe to his people, in his "*word*: leſt thou be *deprived* of thoſe *Benefits* that he *then* beſtowes, "in his *Church*, upon them.

As for *Thomas* his *Abſence*; it might be *neceſſarily* cauſed; and then (as *David* ſaid); *I will worſhip* toward *thy holy Temple*: *So Thomas*, though he could not pray *with* them, in *preſence*; he might have his *heart towards* them, when he prayed, in his abſence.

But, it is moſt *likely* (at this time) they were not come together to *pray*. For, the *Text* ſaies, a little before; That they were *aſſembled together*, with the *doores ſhut*, *for feare of the Iewes*. And, it is not *unlike*, that the *ſame feare*, that made *them* draw *together*; made *him*, be abſent: thinking (peradventure) that, ſo *many together* could not be *ſafe*. But, whatſoever the *occaſion* of his *Abſence* was, wee may be *glad* of it. For, as it made *him* doubt, (at *that* time;) ſo hath it *raiſed a Story*, to *confirme us*, even to *this* time. And, no doubt, it was the *very will* of God, that he *ſhould* be *Abſent*; that he might *doubt*: not *ſo much*, for *his owne*; as, for *our* ſakes. So, as his *Maſter* ſaid to his *Apoſtles*; (*Lazarus is dead, and I am glad for your ſakes, that I was not there*; *that* yee *might* Beleeve;) *Thomas* may ſay to *us*: *Chriſt lives*, and I am glad for *your ſakes*, that *I* was not *there*, that *yee might beleeve*.

Iohn 11.

2. *Incre-*

2. Incredulitas: Dubitatio.

Verſe 25.

Dixerunt ergo illi, alii Diſcipuli; vidimus *Dominum:* Ille *autem* dixit *Eis*; Niſi videro in manibus fixuram *Clavorum*, & mittam manum meam in *locum clavorum*, & mittam manum meam in *latus* ejus, *Non Credo.*

Verſe 25.

The other Diſciples *therefore ſaid unto* him; *we have ſeene the* Lord: *But* he *ſaid unto* them; *Except I ſee in his hands, the* print of the Nailes: *and put my finger into the print of the* Nailes; *and put* my *hand into his* Side, *I will not* beleeve it.

HEERE; Chriſt *riſen*, was ſufficiently preached: not, by *one Apoſtle* alone, who (*filled* with the *holy Ghoſt*) was able, not onely to convert *three thouſand* at a Sermon, (as *Peter* did;) but, *whole Nations* and *Cities* (as, *after, ſome* of them did;) if we beleeve their *Legends*. *Here* (I ſay) *Chriſt riſen*, was preached not by *one*, to *All*; but, by *All*, to *One*. *All theſe*, newly inſpired with the holy *Ghoſt*: and, this *One*; no *Infidell* neither; but, an *Apoſtle*; *one*, of their owne *Fellowes*: and yet, his anſwer is, *Non Credo*. There was force enough in *this Goſpel*, to evidence the *Truth*. For, they uſe not *Arguments*, or *probable Conjectures*; but *witneſſes*, to proove it: and *thoſe*, not *auriti*; ſuch, as *heard* it of the *Women*; or of *thoſe*, that *ſaw him* going to *Emmaus*, (*in another ſhape*) and ſcarce *knew* him, when they ſaw him: but by *averrement* of their *owne knowledge*; *each*, bearing witneſſe, to *other*. Theſe preach (as S^t. *Iohn*, after, did;) uſing the *ſame manner* of enforcement. *That*, which we have *ſeene* with our *Eyes of the word of life*; *that*, preach wee. *Heere*, are *ten Eye-witneſſes* (at leaſt) of *one Truth*. And, *plus valet oculatus unus, quàm Auriti decem*. They *all* teſtifie, *Vidimus Dominum*; and are *not* beleeved. The *Returne* is; *Non Credo*. Verſe 22. 1 Ioh. 1.

They might ſay to *Thomas*, (as *Paul* ſaid to *Agrippa*:) *Beleeveſt thou* the *Prophets? To him* all the *Prophets* beare *witneſſe*. *Beleeveſt* thou the *Apoſtles? To him we* (now) beare witnes. *Beleeveſt* thou *himſelf? He* ſaid (*himſelfe*) the *third day* he would *riſe again*. The very *Iewes* could remember *that*: *O tardus Corde, ad credendum, quæ loquuti ſunt Prophetæ!* Acts 26. 27. Acts 10. 43. Matth. 27. 63. Luke 24. 25.

Non Credo, is not, for an *Apoſtle*; ſince *Credo*, is the *beginning* of Religion. *He that comes to God, muſt Beleeve that God is* (ſaith S^t. *Paul*) *and that he is a* Rewarder, &c. For none *Sowes*; but he hopes he ſhall *Reape*: None *Traffiques*; but he hopes, he ſhall *gaine*. And would *Thomas* ſerve a *Maſter*, that is *dead?* would he be an *Apoſtle*; and not *Beleeve* that his *Maſter lives?* if *Chriſt be not Riſen* (ſaith Saint *Paul*) *then are we*, of all men, *moſt miſerable*. He ſeemed, in this *deniall* of his Beliefe, to *deſtroy* his owne *Office*, and *renounce* his *Apoſtleſhip*. Heb. 11. 6. 1 Cor. 15. 19.

Peradventure, he had heard (and *that*, might be his *excuſe*) that *loud lye*, which the *Prieſts* put into the mouth of the *Souldiers*: *His Diſciples*

Math.28.13. *ciples came, and ſtole Him, while we Slept.* (they watch'd *well*, the while:) but the *groſſeneſſe* of this *Lie, every Child* may diſcover. If you *ſlept*; how doe you know, his *Diſciples ſtole* him? if yee *waked*; why did *yee ſuffer* them? If *this* had beene *true*; the *Prieſts* would have puniſhed them for their *negligence*; and not, have *rewarded* them, for their *Lie*. Though *Thomas* was *no ſtrong* man, he was not *ſo weake* (certainly) but that he muſt needs take *this*, for a *Lie*. He had no *excuſe*, therefore, for his *Non Credo*, but Saint *Pauls*, for *his Perſecution*; [*Ignorans feci, in incredulitate.*] And (certainly) he was in *ill*

1 Tim. 1.13. *caſe*, had not *Gods mercy* beene the *greater*. For, by the teſtimony of the *writer* of this Story, (his fellow) *Iohn*: *Qui non credit, Iam judicatus eſt.* And he hath alſo *recorded* the Iudgement; *Timidis & incredulis, pars eorum in ſtagno Ardenti.*

Iohn 3.
Apoc. 21.

But, was *this Thomas*-his-caſe alone? were not *the Reſt*, as Incredulous, as *he?* they that (now) preach the Reſurrection to *him*, did (but *even-now*) *not Beleeve* it themſelves: and, we cannot *greatly blame* them, neither. For, *this* is *Mirum mirabile*, That *one* ſhould *riſe from the dead. Tarda ſolet Magnis rebus ineſſe Fides.*

Mark. 16.11. *Mary Magdalen* had told them (*firſt*); and they beleeved *not*:
Luk. 24.11. *ſhee*, was *but* a *woman*. *Next*, the Women (all *together*) told them; and *they* thought it but a *fained* thing; (a *tale*, of their *owne* making).
Mark. 16.13. *Then*, the *Diſciples of Emmaus* told them; and they beleeved *not*.
Matth. 28.17. Nay, worſe: *Videntes eum, adoraverunt*; *quidam autem dubitaverunt.* When he appeared unto them in *perſon*, and ſpread his *wounded hands*,

Luk. 14.41. they *beleeved not, for Ioy* (ſaies Saint *Luke*). *Well* might *he* ſay (as, to
Iſai. 65.2. the *Iſraelites*) *Expandi manus meas toto die, ad Populum incredulum.* In *this*, they out-went him. For, he *beleeved*, when he *ſaw*.

But yet, in all their *doubtings*, they *tyed* not their Beliefe to *any Conditions* (as *Thomas* did). *Hee* went beyond them, in *that*, and in his *Curioſitie*. For, hee *tyed* his *Credo*, to *Niſi videro*. *Faith is by*

Rom. 10.14. *hearing* (ſaith Saint *Paul*). But he, rather truſted his *Eyes*, then his *Eares*. He was one of that *Generation*, that deſired to *ſee a Signe*: and, he *ſaw it*; even the *Signe of the Prophet Ionas*. For, as *Ionas* was *three* daies, in the *Whale*; ſo was *Chriſt*, in the *Grave*; and was (*now*) *Riſen*; to *ſhew it him*. Yet, *ſee* his great *Curioſitie*.

Niſi videro:] What? his *Perſon?* no: (*that* will not ſerve the turne) *Niſi videro loca*; unleſſe I ſee the *print* of the *nailes*. Will *that* ſuffice? *neither*. For, *Videntes dubitaverunt*; I will more then *ſee*. (For, *ſuch prints* may be, (and have bin) *counterfeit*): I will *Touch* him too. What? *take* him by the *hand?* or *catch* him by the *Feete*, (as the *Women* did)? *That* were enough to let thee ſee, He is *Fleſh, and Bones*, and no *Spirit*. No: I will *feele* the *particular markes*, whereby I know it is *my Maſter*. *Others*, may be *like*: but, I will put my *finger* into the *very holes* of the Nailes, whereon he hung. *Well*, will *that* confirme thee? when thou haſt ſatisfied *both Sences*, (*thy ſight*, and *feeling*)? No, I *doubt* ſtill. I deſire to *ſee with mine Eyes*, (where-

in

in the *whole ſenſe* of *ſight* remaines); but *they may* bee deceived. I deſire therefore to *touch* with my *finger*: but, *that* is but a *ſmall* part of my body; and the *Senſe* of *Feeling* lyes not in that *alone*, but is *diſperſed*. I will therefore put my *whole hand* into his Side too; or, *non Credo*. *This* was *extreame curioſity*. He had *tyed* his *Faith* to very *nice points*. Why ſhould not the *Seeing* of Chriſt, or *hearing* of him ſpeake, ſerve his turne? What ſhould make him deſire to *view againe* thoſe cruell *wounds*, which the *Iewes* made? and *pierce againe* thoſe ſaving *hands*; and *dig againe* that bleſſed *Side*? If *Thomas* were one that beleeved the doctrine of *Generall Reſurrection*, hee knew what was *ſowne in Imperfection*, ſhould be raiſed *in Perfection*: and *ſo*, if *theſe wounds* in Chriſt, (as *other*, his humane *Infirmities*) had *now*, at his *Reſurrection*, beene *put off*, into what perill had his Faith beene brought, by his *Curioſity*? It may be *ſuppoſed*, that his *Fellow-Diſciples* had told him that he did *ſtill retaine* his wounds; and, that he had *offered* them, to be *felt* by them; which made *him* deſire to *feele* them alſo, and to take the benefit of a *Signe* offered to *confirme* His Faith, (as *Hezekiah* did). But, we read of *no ſuch thing*. For, though the *Diſciples* told him, that they had *ſeene the Lord*; yet, they did not tell him, that they had *ſeene the wounds*, ſtill remaining in his Body. Therefore, no doubt, it was his *Piety*, (as *Chryſologus* ſayes) that ſought it: it was his *devotion*, that required it; and (rather *prophetically*, then *deſpairingly*), ſuppoſing that he *ſtill* retained them, he deſired to *ſee them*. For why ſhould he *elſe*, in *theſe very termes*, deſire it? unleſſe *Chriſt* had *inſpired* him with knowledge, that hee *ſtill kept* all thoſe wounds, partly *for this very purpoſe*? And, that he (by demanding of *theſe things*, ſo *nicely*) might not onely *cure* his *owne unbeleefe*; but, be able to ſatisfie, in every *particular*, the *doubtfulleſt heart*, of the moſt *curious unbeleever*, that ſhall ever *hereafter* doubt of the truth of the *Reſurrection*? But, till *this* happen; and that, *by theſe meanes*, hee bee informed, we ſee his reſolution; [*Non Credo*:] and *ſo* he remaines, for *eight dayes* after. 1 King.20.10.

Thou ſeeſt *heere* (my Soule!) *Thomas* his *Incredulitie*; and (in *that*) his *Curioſitie*. Nay rather, thou ſeeſt in *Thomas his Story*, an *Image* of thine *owne* Incredulity. For, when divers of *Chriſts* bleſſed *Diſciples* have preach'd, that *he* hath been *Borne*, *Lived*, *Dyed*; and is *Riſen* againe; and that *they* (O *happy* men!) not onely in themſelves, but in *others* alſo, have *ſeene* it with their *eyes*, by the *effects*, and good *workes*, which it hath wrought in them: how *often* doſt thou *doubt*, and art *hard of beleefe*, becauſe thou canſt not ſee the ſame *in thy ſelfe*? When thou haſt no *deſire* to the *ſincere milke of the Word*, well maiſt thou *doubt*, Chriſt is *not* new *Borne in thee*. When thou liveſt after *the world*, well maiſt thou *doubt*, he *lives not* in thee: and, though thou art *Baptized into his Death*; yet art thou not *dead to Sin*; much leſſe, doſt thou yet *Feele his conqueſt of Death*, and the *power* of his *Reſurrection* in thee: and therefore, maiſt well yet *doubt* it, be-

cauſe thou *feeleſt* it *not*; or rather *miſ-doubt thy ſelfe*, for *not* feeling it. But, *Exurgat Deus, & diſſipentur Inimici.* Come *Ieſu*, powerfully into my *Soule*; and theſe *doubts* (mine *Enemies*) will be *ſcattered*. Thou knoweſt (O *Saviour*) *how* to helpe me: I *doubt*, and I *deſire*: doe *thou*, for my aſſurance, *ſatisfie me*; that I may not onely *put my finger* into the print of thy Nayles, and be (like a *Signet*) *graven in thy right hand*: nor onely put my hand into *thy Side*, and be (like a *Dove*) building in the *Hole of the Rocke*: but, that I may *alſo* get and *feele the Marks* of thy *Paſſion*, in mine owne *hands*; to *rectifie* my *Workes*, and *feele* the *Speare*, going *even thorow* my Soule, to *fixe* my Meditations. *This*, I *deſire*; and, till (with *Thomas*) I may obtaine it, I live *betweene Doubt*, and *Deſire* (like *him*). Obſerve therefore (my *Soule*) what *Chriſt did*, to Cure *him*: and by what he *Saw* and *Felt*; Learne *thou*, to *beleeve* alſo.

3. Apparitio.

Verſe 26.

Et, poſt dies octo, iterum erant Diſcipuli ejus intùs, & *Thomas* cum eis; *Venit* Ieſus, (*Ianuis clauſis*) & ſtetit in medio, & dixit; *Pax vobis.*

Verſe. 26.

And, *eight dayes after againe*, *his Diſciples* were within, *and Thomas with them*: *Then came* Ieſus (*when* the doores *were ſhut*,) *and ſtood in the* middeſt, *and ſaid*: Peace *be unto you.*

Low-Sunday, Inferius Paſcha. *The Lower Eaſter-Sunday.*

THIS was on the *firſt Sunday* after *Eaſter*; the *ſecond* Lords day that was ever *kept*. And now it began to be a *leading cuſtome* to the *Church*. And, *when* it began *ſo to bee*; *Thomas* alſo, is carefull to *obſerve* it. For, *hee* is (*now*) *with* them. And, *this* ſhewes; that as he *doubted*; ſo he *deſired*, to *ſee Chriſt*: and therefore, *ſtill* kept with them (that had *ſeene* him) in *hope* of an *other Apparition*.

And this was (*now*) *eight dayes after* the firſt *Apparition*. And, not unlike it is, that Chriſt *deferred* this *ſecond Apparition* ſo long, not onely, to make *Thomas deſire*, the more earneſtly, to ſee it: but alſo, to *Honour this Day* of purpoſe *with it*; and *him* in it. "*Whence*, we may "learne; that it is *good* for us, that our *good Deſires* be not (ſome-"times) *preſently* ſatisfied: becauſe, it makes us *long the more* for "them; and makes *them*, more *acceptable*, when they come. And al-"ſo, we may ſee, that *Chriſt* is moſt ready to *honour* us, with his *Pre-"ſence*, upon *ſuch dayes* and *Times* (moſt *chiefely*) as we are *aſſem-"bled together*, to doe *him honour*. For, to *whom* can *Chriſt* come "more acceptably, then to *them* that wait for him with *deſire*? and, "*what day* can he more *fitly* honour with his *Preſence*, then *that Day*, "that is dedicated to *him*, and his *Honour*?

This day (now) if wee will *heare his voyce*, Let us goe into the Houſe

Houſe of *his Aſſemblies*, and wait on him. For, *Hic eſt Dies quem fecit Dominus: this*, is the day of the *Reſurrection:* and, *this day*, hee will *appeare* to his *Congregation*, in his *Word.* Let us (then) keepe the *Churches Cuſtome*; and *aſſemble* our ſelves; and, (like the *Diſciples*) be *within, this day.* And, though *Thomas* be with us: (*ſome*, that are not *ſo ſtrong* in the *Faith*;) yet, if *they* be *deſirous* to be ſatisfied (as *He* was), and will *conſtantly* attend, *Chriſt* will (in *his good* time) *appeare*, to our comfort, and *their Conſolation*, and *Confirmation.*

Venit *Ieſus*, Ianuis *Clauſis.* | *Then came* Ieſus, *when the Doores were* ſhut.

I Will not diſpute, about the *manner* of his *Entrance* thorow the *Doores:* nor ſeeke (in the *Actions* of *Glorified Bodies*) with nice *diſtinctions*, to *cut a Feather*, (with the *Schoolemen*). We know, it is no newes, to heare of *wonders*, in the *Story of Chriſt.* Yet this (*heere*) need not greatly amaze us; That his *glorious Body* ſhould paſſe *thorow* the Doores; and yet, *they* remaine *ſhut:* when we know, his *mortall Body* paſſed *thorow the wombe* of his Bleſſed *Mother*; and yet, *ſhee* remained a *Virgin.*

Yet, his comming to them, when the *Doores* were *ſhut*, teaches us *ſomething.* We know, *why* they were ſhut. It was, for *feare of the Iewes*; to keepe *out them.* For, *they* were their *Maſters Enemies*; and ſo, (conſequently) *theirs.* Let us (then) doe *ſo too. Shut out* whatſoever is *Enemy* to Chriſt: For, *that is* no friend of *ours.* Ler us ſhut the *doore* upon the *world*; for feare leſt (if *it enter*) it *Crucifie Chriſt* in us. "It is more ſafe to *hide*; and ſhut our ſelves *from*; then to *goe out*, "to *meete Temptations. Chriſt himſelfe*, went not *out*, to *meete* the "Tempter: But, was *lead by the Spirit*, and *brought* to it. When our hearts are (*thus*) ſhut up from the world, our *ſpirituall* Companions, and *good Thoughts*, (that *aſſemble* within us) will be *ſafer*; then, *before:* though they may remaine a little *fearefull*, or ſomewhat *diſtracted*, for a time. But let us *ſhut* them up (though); and keepe them *cloſe*, neither let them be *opened*, to any *importunate-knocking-care*, that would feigne a *neceſſary buſineſſe*, to come *in.* For, Chriſt *can* enter, when our Doores are ſhut faſteſt: and will (*ſooneſt* of *all*) enter *then.*

But, we muſt take heed, *againſt whom*, we ſhut. We muſt not ſhut our *hands*, to our *poore Brethren:* nor, *ſo cloze* our *hearts*; that wee ſhut out *Chriſt*, and *all.* For, if we ſhut them to *that purpoſe*; hee *will not* Enter then (though he *can*): but will *ſtand at the doore* and *knock*; and we muſt (then) *riſe*, and *open unto him* our ſelves: or, *he will be gone*; and the *Devill* will enter in *his* ſtead.

Hence then (my *Soule!*) maiſt thou learne, how to *prepare* thy ſelfe for *Chriſts Entrance.* Firſt: in that, *This*, was *Dies Dominicus*; a Day of *Reſt*, and *holy* Intentions: Learne, *then* to lay a-ſide all *worldly* Employments, and *outward* Buſineſſes, *that* day, when thou wilt 1.

2. meditate (or, *hope* for) the *comming* of *ſuch* a Gueſt. *Secondly*, as *they* were all aſſembled, in *feare*; yet, in *Vnity*: Learne thou, to *aſſemble* all the vertues of thy Soule; all thy *Affections*; (yea, even thoſe *didymi*, that are moſt *fearefull*, and *wavering*) and unite them into
3. *one body*, to expect his comming. Then (*thirdly*); *Shut the doores*, and *watch* that no *ſpirituall Enemie* breake in, to diſturbe this feare-full *Company*, till the God of Conſolation come unto them. For, when *but two or three* (on this *day*) *be gathered* together, *in his Name*,
Matth. 18.20. (and the doores *ſhut*, againſt the *world*) *he will be in the Middeſt*. *Thus*, were *they* aſſembled, and *ſo*, *he* came,

Et ſtetit in medio. | And *ſtood*, in the *Middeſt*.

THIS, is the *place*, he loves *beſt*. In his greateſt *glory on Earth* (his *Transfiguration*) he is *betweene Moſes* and *Elias*: [*in medio.*] In his *greateſt humilitie*, (on the *Croſſe*) *betweene* two Theeves: *one*, on the *right* hand; and an *other*, on the *left*, and *Ieſus*, *in Medio*. And, to ſhew, that he is of the *ſame minde* after death, (as he promiſed, hee would); ſo *here*, when his *Brethren* are *together*, he is in the *middeſt* of them. [If, but *two*, or *three be gathered together*] if *three*; *he* will
Dan. 3.25. make the *fourth* (as in the *Fiery Oven*): Nay, if *but two* (as they, of
Luke 24. *Emmaus*); (and leſſe, then *two*, there cannot be; to leave a *middle*): yet *there*, he will be *in Medio*. He ſtands in the *middeſt* of his *Church*; *ſicut Columna, ſuſtinens Ædificium*; where, all the *waight* lies. Hee ſtands *betweene God*, and *us*; *ſicut Centrum, in Circulo*; where, all the *Lines* meet. For, *He* is not onely *in Medio*; but, *Medium*; *Remedium*; and *Mediator*: and ſo, ſtands in the *middeſt*.

A *Prophet* and a King, are (in Office) different. The *one*, Temporall; the *other*, Spirituall: yet were *both* annointed. A *Prieſt*, and a *Sacrifice* differ much: the *one*, was to *offer*: the *other*, to be offered;
Levit. 2. yet, they were *both* annointed: (the *Meate-offring*, was); our *Saviour*, is in *Medio* heere too. For, *Hee* was *annointed* as *King*, and *Prophet*; as *Prieſt*, and *Sacrifice*. Annointed, not onely in his *Bloud*, upon the *Altar of the Croſſe*: but, with the *Oyle of gladneſſe*, *above his Fellowes*. So that (in *Prieſt*), He is *Mediator*: (in *Sacrifice*) Hee is *Remedium*: (in *all*) Hee is *Medium*. *Vnctus Dominus*: *Vnctus Domini*; *Chriſtus in medio*. Nay; Hee is *Medium*, unto *two farther Extreames*, then theſe. Hee is *more*, then *King*, *Prophet*, *Prieſt*, or *Sacrifice*. For, Hee is *God*: and we know (as Hee is *God*) the *Angels* ſing, *Gloria in Excelſis*: nay, *they* cry out in the *Streetes*, *too*; *Hoſanna in altiſſimis*! *Nothing*, can bee *higher*. But, Hee is *Man alſo*; and (as Hee is *ſo*,) He is *Eſai's* (*Vir dolorum*); and, *Davids* (*Vermis, non homo*): *Nothing*, more *baſe*, and *low*. Heere, is a great *difference* and *diſtance* (too), betweene *theſe two*, when they are *a-ſunder*. But, as Hee is *God and Man*, and hath *joyned both* in one perſon; *there*, Hee is a *Medium*. *Both theſe* are brought together, and Hee is *Ieſus*, *in medio*. Let us *confeſſe* him *ſo to bee*; and *deſire* him *ſo to bee*, *to us*.

And,

And, when Hee is *ſo*; and, that Hee is *entred unto*, and *into* us; wee ſhall heare, *how* hee will ſalute *us*; For, he came to *them*, [*Et dixit, Pax vobis,*] *and ſaid, Peace be unto you. This*, ſeemes to be Chriſts *ordinary Salutation.* For, *this* is the *third* time, he hath ſaluted them, in the *very ſame* termes. And, though *this* word (*Peace*), was frequent in his mouth, when he *ſaluted* his *Diſciples*; yet, it was not *alwayes*, his manner of Salutation. For, when hee appeared to the *Women*, (in the 28. of *Matthew*, before); Hee ſaluted *them*, with *Avete. Hee* knowes beſt, the Salve for every Sore: and, *that* is the *reaſon*, for his *Salutations.* The *Women* were in *heavineſſe* (being a *Sex*, moſt ſubject to *ſorrow*, *griefe*, and *weeping*; *theſe* therefore, hee ſalutes, with *Avete*, (the Angels *very Salutation* to his *Mother*, [*Ave Maria*]) a *joyfull* Salutation; to *cheare* them up, and dry their eyes, (as at the fifteenth *verſe* before) [*Mulier, quid ploras?*] Matth.28.

But, his *Diſciples* were, in *feare*; *unſettled*, *troubled*, amazed, and (almoſt) *confounded*, with ſeverall fightings in themſelves; to ſee the *hope of Iſrael*, *thus* crucified. *Theſe* therefore, hee ſalutes with *Pax vobis* (as the *Angel* to the amazed *Shepheards*, [*nolite timere*]) a *Pacificque Salutation*, to *ſettle* them, and calme their troubled minds. And, in the 14. *of Luke*: *Quid turbati eſtis?* To the ſorrowfull *women*, he preaches the *Glad Tidings of the Goſpel.* To the *diſtracted Diſciples*, Hee preaches the Goſpel *of Peace.* And *this* hath (ever *ſince*) beene the *effect* of his *Goſpel.* It gives *comfort* to the *ſorrowfull*; and *peace*, to the diſturbed. Luke 14.

Pax vobis, is the *firſt word*, Hee ſpeakes to his Diſciples, *after his Reſurrection.* And *this*, they had greateſt *neede* of. For, *Peter*, *denies*; *Thomas*, *doubts*; and, *all* the reſt, *flye*: they were exceedingly *ſcattered*, and *diſturbed.* And, though it was a *Legacy*, that hee left with them, *before he dyed*, (my Peace, *I leave with you*); yet, through *feare* and *doubt*, it was ſo *ſhaken*, and *miſſe-laid*, that they (now) could not *find*; or, not *feele* it: and (therefore) hee comes *againe*, (even *after death*) to *reſtore* it: and brings *Pax vobis* with him.

But, *what Peace*, was *this? Pax, in terra?* It is true, that (at his *Birth*) it was ſung; and *all the Earth*, was at *peace*: nay, (at his *death*) he left even *Herod*, and *Pilate* reconciled. But, *this*, is no *ſuch peace.* Neither, is it any *ſuch peace*, as *Ioram* ſought of *Iehu. That* laſted, but a *Horſe-race.* For, *Iehu*, that drave *furiouſly*, ſoone brought *that* to an end. Nor *Ahabs peace* with *Benhadad*: *that* brought deſtruction on *himſelfe*; like *them*, that ſaid *Peace and ſafety*, in the 1 of *Theſ.*5. *Theſe*, were but *Temporizers*; and *their peace*, but temporall. 2 Kin.9.18,19. 2 Kings 8. 1 Theſ.5.

But *this*, wherewith they are *hailed*, is not *Pax temporis*; *ſed*, *Pax pectoris*: not peace, on *Earth* alone (whereby neither the Beaſts, nor any *deadly thing* ſhall hurt us): but, *peace* betweene *Heaven and Earth*: (whereby, *they* ſhall alſo ſmile on us). Not *peace*, betweene *Man and*

Man, alone; but, *peace* betweene *God and Man*. Peace of *Conſcience*: Peace of *Reconciliation*: and *that*, not for a *time*, but *everlaſting* Peace. [*My Peace* ſhall no man *take from you*]. *This* is the *peace*, by this *Peace-maker*, imparted; by his *death*, and *Reſurrection*, purchaſed; and, from *his Love*, *ingrafted* in *all*, that love *him*.

Iohn 16.22.

But, *all* this, is *within*. For, *without*, there muſt bee *Warres*, and *Rumors* of *Warres*: and, not *onely* the *Apoſtles*; but, the ſucceeding whole *Army of Martyrs*, were to fight (even to *Blood*) againſt the kingdome of *Satan*, and his *miniſters* in *this world*. And therefore, he ſaith [*Pax vobis*] *thrice*; (in *this very* Chapter) to ſtrengthen their *inward peace*: and lets them know, that they had *need of it*. For, when he had ſaid *Pax vobis* (in the 21. *verſe*, before); he *immediately* addes: *As my Father ſent me, ſo ſend I you*. His *Father* ſent *him*, to *ſuffer*; and *ſo*, are *they* ſent *alſo*. *They* muſt bee brought before *Kings* and *Rulers*: *they*, muſt be *buffetted*, *bound*, and lead to *death*: and, *they* that doe it, ſhall thinke they doe *God good ſervice*. No reſt (therefore) *without*: No peace, in *this World*: nor, no *peace*, *with* it. *This Pax vobis*, was not ſpoke to *Warriours*: (Men at *Iarres*, with *others*; or together by the eares among themſelves). For, *theſe* were *quiet* enough, for *feare of the Iewes*. But, it was ſpoke, to men *diſturbed*, *troubled* in *conſcience*; *unſettled* in *Faith*: and therefore *this Peace* is *there* onely to be expected and applyed. Which, whoſoever attaines; though *all the Tempeſts* of the world blow and roare *without*; not a *leafe* (*within*) ſhall be ſhaken. Wee need no *Examples* of this: if we will but *reade* the Stories of *ancient Martyrs*; and *heare*, how they *ſung*, in *the fire*.

But, would we know more *particularly*, *what* this *Peace* is? why, we cannot. For, it is *His*, that *gives* it: [*My peace I leave with you*,] and *He*, is *God*. *So*, this; is the *Peace of God*. And *that* (Saint *Paul* tels us) *paſſeth all underſtanding*. *It* is *incomprehenſible*; we *cannot* (then) expreſſe it. But (*thus*) we may lay claime unto it. *Pax vobis*, is *Pax Dei*: *& Ipſe, Deus pacis*: *Et Ipſe, Pax noſtra*: This *Peace* given unto us, is the *Peace of God*: this *God*, is the *God of Peace*: and *this Peace*, is *Ours*. *This*, is *our Title*, (drawne by Saint *Paul*) to *this Peace*. And, *this*, is *that Peace*, that not onely gives *himſelfe* here, in *Pax vobis*: but ſaith, *Ecce vobiſcum ſum, uſque conſummationem Sæculi*. *Hee*, is *Ours*: and *ours*, everlaſtingly. And, not onely *our Peace*, (*within*;) but, our onely *Protection* (*without*:) which the *Church* daily *acknowledges*, [*Da pacem Domine, in diebus noſtris*: *For there is no other that fighteth for us, but onely thou*, O God!

Phil. 4.7.

2 Cor. 13.
Epheſ. 2.14.

Matth. 28.20.

The *Effects* of this Peace, are *excellent*. For, it works not onely *Quietneſſe*; but, *great Ioy* alſo, in the hearts of the *Receivers*. The *Goſpel*, is the Goſpel *of Peace*: and *Peace*, is the *glad tidings* of the Goſpel. Whoſoever receives the *one*; receives, the *other*. *So*, when he ſaluted the *Women* (with *Avete*,) he gave them *Peace alſo*, in their Ioy. And, when he ſaluted his *Diſciples*, (with *Pax vobis*) he gave

Ioy

Ioy alſo, in their *Peace.* For, it is ſaid (in the 20. verſe;) *Then, were the Diſciples glad.*

But, to *whom*, is this *Peace*, and *Gladneſſe? Omnibus?* to *all*, in *generall?* or *Illis?* (more particular) to the tumultuous *Iewes* at the doore? *No*, it is *Vobis:* To *you:* that are *with-drawne* and are *within*; that *aſſemble* on *my day*; to *mine Honour*, in *unitie*, (though *in feare*); and have *ſhut* the doores, to the *world. To you*;] though *all* the *world* (*without*,) aſſemble, as an *Armed man*, to breake upon you, and *diſturbe* your peace. [*Pax vobis*] *Peace unto you:* and, to *ſuch*, as *you*, onely. For, with *you*, (and *ſuch*, as *you*) *am I, to the end of the World.*

Let us make much (then) of this excellent gift of *Peace*; ſince when Chriſt *died*, he made it his *Legacie*; and when *he roſe*, he made it his *Salutation.*

And (with *this Salutation*) he imparted *himſelfe*; his *Peace*; and *his Ioy*, at once, to his *Diſciples:* amongſt *whom*, *Thomas* was (*now*) a partaker. And, no doubt, he came this *ſecond* time, with *this Salutation* in his mouth, *principally* for *his ſake:* that though *hee* had reſted *longer* unſatisfied, then the *reſt*; yet (now) he might participate of the *ſame glad Peace*, with the *reſt*; and *begin* to enter into the *Ioy of his Maſter.* Which he more and more opened unto *him*, by *that*, which *followes. Wherein*, he ſought (by all meanes) to *eſtabliſh* his *Faith.* For, this *Peace and gladneſſe* is eſtabliſhed by *Faith onely*; without which, we can never *Enter into this Reſt*; nor, be at *peace* in *our ſelves.* Therefore, when Chriſt had ſaid, *Pax vobis:* (that they might be *capable* of it) he takes *paines*, to make them *Beleeve*; by *Eating* before them (though, not for *hunger*: for *Chriſtus, poteſtate, non egeſtate, manducavit* (ſaith *Beda*). For, as S^t. *Auguſtine* well obſerves, *non Poteſtas, ſed Egeſtas edendi, corporibus reſurgentium auferetur.* Hee endeavoured *by Eating* (I ſay;) by *ſaying*, hee was *no Spirit:* by *blaming* their *unbeliefe*, (as we reade, in the 24. of *Luke*): And, *all this*, that they might have *Peace* in themſelves, and Enter into *his Reſt*, through Beliefe. In the *Land of Promiſe* (a *Type* of this *Reſt*) it was *Aarons* caſe; and the *reſt* of that *factious Nation* were in the ſame *predicament*; *Non potuerunt intrare in Requiem, propter incredulitatem.* They could *not Enter* into his *Reſt* through *unbeliefe.* That *Thomas* (then) might Enter into his *Reſt*, through *Beliefe*; and have *his part*, in *Pax vobis.*

Cap 97. in Luc.

Civit. Dei lib. 13. cap. 21.

Luke 24.

Numb. 2.

Heb. 3. 19.

4. Exhor-

4. Exhortatio.

Verſ. 27.

Deinde dicit Thomæ; Infer digitum tuum *huc*; & vide *manus*: & affer manum tuam; & mitte in *latus* meum; & ne ſis *incredulus*, ſed *Credens.*

Verſ. 27.

After ſaid hee unto Thomas: Put thy finger here, and ſee my hands: and put forth thy hand, and put it into my Side: *and bee not* faithleſſe, *but* faithfull.

WHen hee had avoyded their *feare*, and perfumed their hearts with *Peace* in generall: to *Thomas* (*then*) alone he ſpeakes; for whoſe ſake *alone*, he *now* appeared. See the *Love of our Saviour*! that not onely appeared, when the *reſt of the Diſciples* were together, to confirme them, and ſhew his *care* (*in generall*): But even for *this one* doubtfull mans-ſake *alone*, and to cure *him onely*, he ſhewed himſelfe *againe*: *ſtill* bearing in his bleſſed *Fleſh* all thoſe cruell *wounds* of his *Paſſion*; that *Thomas* might know, (and *all*, that are *wavering*, like *him*) that *hee* did not dye that cruell *death*, and doth not ſtill beare *thoſe bloody* woundes, for his *Church* (*in generall onely*): "but, even for *every particular* man (in the "*ſingular*,) that cals upon him; as if he had ſuffered, for *no other*; but "*him alone*, and *him onely*.

Hee appeares *not* to him in *greateſt glory*; leſt hee ſhould more *amaze* him, then *before*. For, if *they* could not looke on him, at the *Transfiguration*; much *leſſe*, now. But, as when hee came to heale mans *ſinne*, he left his *Glory*, and appeared in the forme *of a Servant*: So, now he came to *heale* his Servants *doubt*, he withheld his *Glory*, and appeared in the *forme of a Crucifixe*; with his *hands*, and *ſide*, *pierced*. Not, in that *amazing* glory, wherein he *made* him: but, in that *great humility*, wherein he *dyed*, to *ſave him*. And (*here*) he *exhorts* him to *Beleeve*: as well, by *demonſtration*; as *precept*. He, not onely *bids* him *beleeve*: but ſhewes the *wounds*, hee had *taken*, for *him*; that he *might beleeve*.

That our Saviour did *after death* retaine, and doth *yet* retaine, the *markes* of his Suffring, is the *generall Tenet*: Saint *Auguſtine* ſayes, *Domini corpus in Cælo eſſe credo, ut erat quando aſcendit in Cælum.* And yet, *thoſe* bleſſed *markes*, are in his *holy Body*, no *deformity*; but, excellent *Beauty* and ornament; ſhining (as is *thought*) in *particular glory*. "And, as *thoſe* wounds, in *him*; ſo (it is *held*) that the *Skarres of* "*Martyrdome* in the *Saints*, ſhall (in their *glorified* bodies) appeare "like *Starres* in the Firmament; like *Gemmes*, ſet in gold; like *Roſes*, "on their ſtalkes; and like the *bluſhes*, on the *Roſes*. And, it is *held*, that *hee* not onely *did*, or *doth*; but *ſhall* retaine *them* for ever. And, there are *many reaſons*, why he ſhould *ſo ſtill* preſerve, in his Body, *thoſe*

Epiſt. 146. *Tom.* 2.

thoſe markes of death; though, hee hath *deſtroyed* the *Kingdome of death*. *One* is, that wee may know *him*, that *roſe*, to bee the *ſame* that *hung* on the *Croſſe*. [*Videte manus, quia ego ipſe ſum*]. A *ſecond* is, that he might *ſtill* ſhew his *Love*: [*Qui dilexit, & lavit in Sanguine*]. *Thirdly*, to ſhew that wee are *now Redeemed*; and that *theſe* are the ſignes of his *conflict* and *victory*: [*Vulneratus eſt propter Iniquitates noſtras*]. *Fourthly*, to ſhew that as hee beares *them*, in *Body*; ſo hee beares *us*, in *mind*: [*Ecce in manibus meis deſcripſi Te*]. *Fifthly*, that *we* alſo ſhould *mind him*, for it: [*Hoc ſentite in vobis, quod & in Ieſu Chriſto*]. Let the *ſame minde* bee in *you*, that was in *Ieſus Chriſt*: *ut totus nobis ſit fixus in corde, qui totus pro nobis fuit fixus in Cruce*. *Sixthly*, hee beares them, to *Reconcile* his Father, [*Advocatum habemus cum Patre*]. *Seventhly*, to *confound the wicked*, [*Videbunt Eum, quem transfixerunt*]; to *whom*, he may ſay, as Saint *Auguſtine* ſayes: *Theſe wounds*, this *Side*, was opened *by you, for you*: and yet, yee *would not enter*. And *laſtly*, they are kept, to *glad the Saints*. For, as it is *ſhame* and confuſion of face to the *others*; ſo to *them*, it muſt needs be *great Ioy*, and *conſolation*, when they ſhall *ever* ſee him, continually wearing thoſe *Love-tokens*, about him, which he *tooke* for *their ſakes*.

Luke 24. Apoc. 1. Iſai. 53. Iſai. 49. Phil. 2. 1 Ioh. 2. Ioh. 19. De Symb. l. 2. c. 8.

O my Soule! behold (*heere*) thy God: conſider his *Benignity*, *Humility*; and fervent *Love*: that, not onely *came* to *Thomas* with his *woundes*, for his *particular confirmation*; "but *yet* retaines them; "to *aſſure thee*, that hee is *ſtill the ſame*, and that he will *never forget* "*thoſe*, for whom he tooke them.

Deinde dixit *Thomæ*; infer digitum tuum *huc*; & vide manus: & affer manum tuam; & mitte in latus, &c.

And hee ſaid to Thomas; *put thy finger here, and ſee my hands*: *and put forth thy hand, and put it into my Side*, &c.

CHriſt, is as *curious* in ſatisfying *Thomas*; as *he was*, in *demanding*. For, he anſwers him, in his *owne very termes*.

Thomas would not *beleeve*; but, by his *eyes*: unleſſe hee *ſaw* the *prints* in his hands. Chriſt ſaies, (to ſatisfie, *that Senſe*): *vide manus meas*; *See* my *hands*. But, he would try *farther*; he would *touch* the *wounds* in them, (at leaſt) with a *finger*. *That* is granted too: [*Infer digitum tuum huc*;] *Put thy finger* heere. But, if a *finger* be granted, may not a *Hand*? yes, [*affer manum*;] Put forth *thy hand*. But, I would not onely *feele* his *Side*, with it; but, I will *put it into his Side*; or, *non Credo*. Well, *mitte in latus meum*: Put it *into my Side*; *&, ne ſis incredulus, ſed Credens*. All *theſe*, are Chriſts *owne* words. He referres him not, to *thoſe*, that had *ſeene* him; nor, to the *Scriptures*, that *teſtifie* of him; but *gives* his *wounds* into his *hands*, to be *felt* by him.

Non opus eſt Verbis, credite Rebus, ait. And herein appeares the *certaintie* of his *Godhead*; and, the *greatneſſe* of his *Goodneſſe*. His *Godhead*; in that, being *abſent*, he ſo *exactly knew*, what *Thomas deſired*: Ovid. 4. faſt.

His

His *Goodneſſe*; that he would condeſcend, to ſhew him theſe curious *particulars*, that he had *deſired*.

"But *Men* muſt not (from *hence*) preſume, to frame to them-"ſelves *curioſities in Religion*; and hope to be *ſatisfied*. For, Chriſt *once* ſatisfied *Thomas his curioſitie*; that *no man* might (*hereafter*) be *curious*. It is not for *every bodies fingers*, to be *raking* in *Chriſts Side*; nor, to *touch* him, at *all times*. To *Mary*, it was *denied*; with *Noli me tangere*. To *Him*, it was *granted*; *affer manus: fiat tibi, ſicut vis*. But *ſhee*, deſired to *embrace* him, that ſhee might *detaine him ſtill* with her, who was to *aſcend* to his *Father*: ſo he ſaid; *nondum aſcendi*. And *He*, onely deſired to *touch* him, for the *confirmation of his Faith*. Therefore, *his pious deſire* was *granted*; and *her deſire* (not *yet rectified*) was *denied*.

It is not *plaine*, (in *this Text*,) that *Thomas* did *touch him*, neither. And *none*, of the *other* Evangeliſts, have *a word* of *this* matter: but *many Writers* (as *Cajetan* in his *Ientaculi*; *Thomas Aquinas*, citing *Leo*, S^t. *Gregory*, &c.) doe hold, that *he did*. And, *ſome* of them collect it, from Chriſts *following words*, [*Quia vidiſti, credidiſti*] *id eſt*, (ſay they) *quia tetigiſti*. (for, they make them, *equivalent*;) and, bring proofe [*guſtate & videte, quàm ſuavis eſt Dominus*] that is, *Taſte, and Feele*. For, we *Feele*; and not, *See*; by *Taſting*. *Againe*, (in *Luke* 24.) *Palpate & videte, nam Spiritui caro & oſſa non ſunt: id eſt*, (as *Tremelius* tranſlates) *palpate & agnoſcite: know*, by feeling. For, we know not *Fleſh* and *Bone*, ſo *well* by *ſight*, as by *feeling*. *Thomas* had deſired, as well to *Touch*; as *See*: and *Chriſt* came of *purpoſe*, to *ſatisfie* him. Therefore, it is as likely, that He *felt* alſo; as *ſaw* his wounds. Neither is it *againſt* the dignitie of Chriſts *glorious Body*, that it was *felt* by *Thomas*. Since, even *ſenſeleſſe Creatures*, *touched* him; when he ſtood with his *Feete* on the *Sea-ſhoare* (in the *following Chapter*;) and, when he *ate the Fiſh* and *Honey-combe* with them. He offered alſo his *Hands*, to the *other Diſciples*, before; to be touched, and handled: to proove the *truth* of his *Reſurrection*, and the *veritie* of his *humane Body*. Which, he would *never* have done; if he would not have beene *touched*. No doubt then, but that *hee touched* thoſe precious wounds: by which, not *hee onely*; but *all mankinde*, was healed. It had beene *enough*, for his *Confirmation*, to have *ſeene*, what he *ſaw*: but, it makes *moſt* for *our Confirmation*, that he *felt*, what he *ſaw*. For, *thence* we know, that he had no *fantaſticall Body*; but, was *truly riſen*; and, the *ſame*.

Luke 24.

And (*herein*) *Thomas* his *Abſence* and *Incredulitie* hath bred *more faith* in us, then the *credulitie* of them *all*. For, had not hee *doubted*, we had never had it ſo *plainely* prooved; as Saint *Gregorie* ſayeth: *Dum in magiſtro ſuo palpat vulnera Carnis; in nobis ſanat vulnera Infidelitatis*. By putting his *hand* into his Maſters *Side*, *that wound* by him *againe* opened, *powred out Faith* on *all* men; to confirme *them*, that had before powred out *Water*, (to *waſh* them); and *Blood* to *redeeme* them.

them. And as *Christ*, (*extendens manum*) caught *Peter*, when he was ready to *sinke* in the Sea; and said: *Modice fidei, quare dubitasti?* So (*here*) *Extendens manum*, giving his wounds to feele, he *upholds Thomas*, that was ready to *sinke* in *unbeleefe*; and said: *Ne sis incredulus, sed credens.* That *we* also might beleeve, with *him*. *This* is Christs *Exhortation* to *all men*; as well, as to *Thomas*. And (indeed) *this* is the *very end* of Christs *Manifestation in the flesh*: the *end* of his miraculous *Life*; *Death*; *Rising*; and *Appearing*; and of *all his Actions*: that *we* should be, not *faithlesse*, but *faithfull*. *This*, is the *end*, of *all Christs paines*; of *all* his *Apostles preaching*; of *all the Evangelists writing*; the very cause, the *scope*, and *drift* of the *whole Gospel*, (as Saint *Iohn* sayes, in the end of *this Chapter*): *These things are written, that yee might beleeve, that Iesus is the Christ, the Sonne of God.* And *then*, hee shewes to *what end* our *faith is*: *That, in beleeving, yee might have life, through his Name.* Vers. 31.

It is time (then) that *Thomas beleeved*, and *applyed* Christ to *himselfe*, by *touching*. For, without *Faith*; no *Life*: *Qui non crediderunt predidit.* Iud. 5. And therefore, *Christ* (preaching, to *save* him) orders his *Sermon* of Instruction, into *these parts*. *First*, he shewes *himselfe* (by *demonstration*) unto him. 1. *Next*; hee *layes* himselfe (by *Application*) *unto* him. 2. *Then*, he concludes this *Doctrine*, from the *premises*; *bee not faithlesse*. 3. And *lastly*, shewes him the *Vse*: [but *faithfull*]. 4. *This* is Christs *Doctrine*, and *Vse*; collected from the *premises* of *all* his Actions. And *this*, is the *Doctrine* of the whole *Gospel*; and the *Vse*, we are to make *of* it: *Be not faithlesse*; but *faithfull.*

But, if *this* be the very *end* of the *Gospel*, why did our *Saviour* suffer the very *Apostles* themselves, (that were to be the *Preachers* of this *Gospel*) not onely *Thomas*, but *even all* (as we saw *before*) to be so *hard of beleefe*? Certainly, it was not *onely* (and *alone*) because that (by their *doubting*, and his *Manifestation*) his *Resurrection* might be, the *more-sufficiently*, proved: But, it was *rather*, for the *comfort* of the *weake* Saints; that might live *after* them: and, to give them *hope*, (even in *unbeleefe*) that he may *yet*, bee *gratious* unto them. For, Saint *Paul* is *he* that *saies* it: *Concluſit Deus omnia in incredulitate, ut omnium misereatur*: God, hath shut *up all in unbeleefe*, that hee might *have mercie* on *all*: *O the deepenesse of the riches, both of the wisdome and knowledge of God! How unsearchable are his judgements, and his wayes past finding out!* Rom. 11. 32, 33. And, as Saint *Paul* himselfe, hath (here) *thus* admired it; so may *I ever doe*, and say: *O golden sentence!* worthy to be engraven in the *heart* of every wavering Beleever! It shall ever be a *Vade mecum*; as a *Frontlet*, on my *brow*; and a *Breastplate*, on my *heart*: that, remembring *this*, it may be my *Shield in Temptation*, and give me *hope*; that, when I *feele* my *faith* most *weake*, and am even *shut up in unbeleefe*, *God* will have *mercie on me*. But *Thomas* was now *ridde* of *this disease*; as we shall heare, by his *Confession*.

5 Confessio.

Verse 28.	*Verse* 28.
Respondit *Thomas*, & dixit ei, *Dominus* meus; *Deus* meus.	*Then* Thomas *answered* and *said unto him*; *My Lord*, and *my God*.

THE *woman*, with the bloody Issue, was healed of the Infirmitie of her *Body*, by *touching Christs Garment*; and *Thomas* was cured of the Infirmitie of his *Soule*, by *touching Christs Body*. *Such Cures* our Saviour workes, where he is *touched*; or, but *toucheth*! *Dixit, & factum est; Infer manum, esto Credens*: a *Word*, or *Touch*; and, it is *done*: [*and Thomas Confessed*]. *Now Thomas sees*, (what he *desired*), enlightned by the *Lamp* of his *Faith*. For, as a *Lamp* (sayes Saint *Chrysostome*) enlightens a whole *House*; so doth *Faith*, a darke *Soule*. And, his *Faith* was kindled by his *Touch*. *Nothing* is pleasant to *us*, without *Light*: nor, nothing pleases *God*, without the *Light of Faith*. Without that, *unpossible* it is *to please God*, (saith Saint *Paul*). Therefore, till *Thomas beleeve in his Master*, hee could challenge *no part* in him: but, by his *faith* he begins to be *reconciled*, and to have his *part* in *Pax vobis* too. *Iustificati ex fide* (sayes Saint *Paul*,) *pacem habemus cum Deo, per Dominum nostrum Iesum Christum*. Out of the strength of his *Faith*, the *peace* of his *Conscience*, and the *Ioy* of his *Soule*, with all *reverend Alacrity*, he makes this *Confession*: [*Dominus* meus; *Deus* meus]. He hath (now) *let in* his Master into his *heart*; and hath *made him* his *Lord*, and his *God*. *Out of the abundance of the heart the mouth speaketh*: and (thus) *with the Heart*, *Man beleeveth*; and, *with the Tongue, man Confesseth unto Salvation*.

Rom. 5.

Mat. 12. 34.
Rom. 10. 10.

Shall we not thinke, that *Thomas* did *now* receive the *Holy Ghost*, with this *Touching*; as well, as the *Rest* had (*before*) by *Christs Breathing*? No doubt, *he did*. For, Christ *could* as well *inspire* him with the *holy Spirit*, through the *mouthes of his wounds*; as he did *them*, through the *Breath of his mouth*. And, *hee* might as well say, upon *this Confession* of *Thomas*; as he did, on *that* of Saint *Peter*; *Flesh and blood, hath not revealed this unto thee*. For, Saint *Paul* sayes: *No man can* confesse, *that* Iesus *is the* Lord; but, *by the holy Ghost*. And, *I beleeve*, that *Thomas* (at *this time*) received *it*; though, it be *not written, here*. For, *many things did Iesus*, (saies Saint *Iohn*) that are *not written in this Booke*. So that (*now*) he was, as *full of the Holy Ghost*; as the *rest*: and, his *Faith*, which was (*late*) the *weakest*, is (*now*) equall with the *strongest*.

1 Cor. 12. 3.

No *Faith*, *stronger*; then, what is gotten *after a doubt*. For, hee that *never doubted*, scarce ever *well-beleeved*. And, as hee made the

greatest

greatest doubt; ſo, he made the *plaineſt confeſſion. Præ cæteris, dubitavit; præ cæteris, confeſſus eſt. They all* come ſhort of *his*, in all their *Confeſſions.* (*Peter*; *Mary Magdalen*; *Iohn Baptiſt*; the *Centurion*) *none* of them *Confeſſe* him *ſo plainely*, nor *ſo excellently.* For, in theſe *three* words [*Dominus, Deus, meus*] *all*, that *can* bee ſaid of *Chriſt*, and *us*, is *epitomized.* Heere is *our Nature* (his *Humanity*) in *Dominus* (*Lord*, or *Maſter*): *ſo*, they called him (as *Man*, in the *Fleſh*) *before* his death. *Then*; here is his *divine Nature*, (the *God-head*) in *Deus*; *now* acknowledged, *after* his Reſurrection. *Then*, here is the *Vnity* of theſe *Natures.* For, hee confeſſes them *both*, to bee in his *Perſon.* And *laſtly*; heere is *Our Beliefe*, and *Faith* in *Him*; expreſſed in *Meus.*

In *Dominus* (on *his* part); wee are taught to *know*, and confeſſe, his *Power.* In *Deus*; his *Perfection.* In *Meus*: his *Mercy.* Againe, (on *our* part) in *Dominus*; wee are taught to *know* and confeſſe our *Subjection*: and, that *wee* are but *Servi.* In *Deus*; our ſinnefull *lowneſſe*: and, that it *differs* from his *Perfection.* In *Meus*; our *neereneſſe* to his *humane nature*; and, our *Confidence*, in his *Mercy.* Which *Mercy*, is referred (both) to *Dominus* and *Deus*: and, is (*ſo*) to be applyed. *Deus, qui creâſti Carnem meam: Dominus, qui* (*ut me Redimeres*) *Carnem meam ſumpſiſti*; *&* (*ut me tecum reſuſcitares*) *jam à morte reſurrexiſti.*

So; *Chriſt obeyed* (as, *Dominus*) in his *Omnipotency*; *adored* (as, *Deus*) in his *Perfection*: and, *applyed* (as *Meus*) in his *Mercy*; is a *Summe* of *Chriſtian Religion*, and a *Modell* (though a *ſmall* one) of the *Greatneſſe* of our *Saviour* himſelfe. This (no doubt, on his *knees*) in all humility, he *confeſſes*; which *all knees* are bound, to *bow* to; and *all Tongues*, to *confeſſe*; that, *Ieſus is the Lord, to the Glory of God the Father.*

This, was an excellent *Confeſſion*, and (indeed) the *moſt excellent*, that we reade of; for the *plaineneſſe* and *ſuccinctneſſe* of it. Yet *Chriſt* is *not beholding* to him for it. For, I looke *backe*, and *ſee*, that *Thomas anſwered*, and ſaid. "It was not *ex mero motu, propoſitum*; *ſed, poſt* "*exhortationem, reſponſum. Hee anſwered*, and ſaid. *Whatſoever* we "doe, is *required*: we have *no workes* of *Supererogation.* Our *duty* (in "our *workes*) is not of *our free-will*; but onely *the anſwer* of our *O*-"*bedience* to Gods Commandements. And, our *acknowledgement*, (in our *Confeſſions*) is not of our *owne free motion.* And, *Thomas* made this his Confeſſion, *anſwering*: to ſhew, that his *Faith* was (*now*) *anſwerable*, to what was (*before*) *required* of him, [*But, be not faithleſſe, but faithfull*].

But, it may be demanded: did *this* Confeſſion proceed from *Thomas his Faith? That*, cannot be. For, *faith is the evidence of things, not ſeene.* And, his Maſter was (*now*) before his *eyes. Hope, that is ſeene; is no hope. This* might bee (perchance) an *acknowledgement* of an *evident Truth*; but, no *Confeſſion* of a *Faith.* We ſhall ſee, that Heb.11.1. Rom.8.24.

it *was* (*though*). For, his *Confeſsion* was of *two* parts: "That it *was* his "*Maſter*, he *ſaw* with his *eyes*, and *felt* with his *hands*; and (in *this*) "he confeſſed an *evident Truth*, [*Tu es Dominus meus*]. But [*Tu, es*
Iohn 1. 18. *Deus meus*]: *Where*, ſaw he *that? No man hath ſeene God at any time*, (ſaith Saint *Iohn*). *Here* (then) is his *Faith*: (the *evidence* of things *not ſeene*); and his *Confeſsion*, *meerely*, the *prompture* of the *Spirit*.

Hee ſaw *one thing* with his *eyes*: but, hee beleeved *another* thing, with his *heart*. Hee *touched* his *viſible* Humanity, with his *hands*, (to *aſſure* him of the *Manhood*): but, he *embraced* the *inviſible* Deity, in his *Soule*, by *Faith*, (to *aſſure* him of the *Godhead*): and *both* theſe he confeſſed (together) *in one perſon*. "So that now (as a *Father* ob- "ſerves) he hath *touched* Chriſt *thrice*: *non ſolum Corpore, tangendo*; "*ſed Corde, credendo*; *& ore etiam, confitendo*. Come hither now (all yee *Heretikes*) and bee not *faithleſſe*, but *faithfull*; and confeſſe (with *Thomas*) that Chriſt is *God the Lord*, to the *Glory of God the Father*.

By *all* this, it may well be *confeſſed*, that *Thomas* was (now) *converted*: he had (*now*) a *ſound* Beliefe, and made a *good Confeſsion*; his *Faith* was growne *ſtrong*. Yet *ſome* may ſay; it was growne (*now*) a little *too ſtrong*. If he will confeſſe *Dominus*, or *Deus*; *We* will *agree* with him: but *Meus*? will *hee* have him (*all*) to *himſelfe*? what ſhall the *reſt* of the *Apoſtles* doe; that were his *elder Brothers* in Beliefe? nay; what ſhall the *whole Church* doe? and, *all the poſteritie* of the faithfull to this daies generation? Is *his Faith* ſo *covetous*? he may well be *extreame faithfull* (indeed); but (ſure) not *very juſt*, in this deſire.

But, *farre* was this thought from *Thomas*; either to *Injure God*, or his *Brethren*, by his Confeſſion. *Hee* onely meant to make *amends*, for *Non Credo*: (in the *ſame number*). "*He* had *not* ſaid, [*Non Cre-* "*dimus*,] whereby he might intereſt *them*, in Vnbeliefe: and there- "fore, he need not ſay [*Deus noſter*] to quit *them*; but onely *ſo much*, "as might manifeſt his *owne Faith*: Sithence *every man* muſt *beleeve*, "*for himſelfe*, (in the *ſingular*;) though he muſt *pray* for *others*, (in "the *plurall*). Therefore, in *Deus meus*, he meanes, that he was *his God*; as well, as *theirs*.

He knew (in the Bookes of *Moſes*) that *God* is not *tyed to perſons*. *He* is, not onely the God of *Abraham*, (with whom he *began* the *Covenant*); but, of *Iſaac*, and of *Iacob*, and of *their Seed* (too) *for ever*. Therefore, he intends not [by *Deus meus*] that God is *his God*, *onely*: but, that *he onely*, is *his God*. (*Dominus meus*,) *my Lord*; *whom onely* I ſerve: (*Deus meus*) My *God*; *who onely* preſerves mee: but, not [*Dominus Deus meus*] who preſerves but *onely Mee*. *Non, meus-ſolus*; *ſed, Deus-ſolus*. *Tu, Dominus meus*; *& ego, Servus tuus*. *Ego, filius Ancilla*; *Tu, filius Dei, & Deus meus*. *Theſe* have a neceſſary *relation*, and are *Contingents*. In *this ſence*, is *his* Confeſſion. For, if any ſhall (in his *beliefe*) thinke God *onely his*: or (in his Prayers)

thinke

thinke God preſent with *him only*; he *wrongs God*; his *Brethren*, and *himſelfe*, (as was *well obſerved*, by *an* * *other Meditation* in this caſe). He wrongs *God*; in that, he will *Circumſcribe him* (to *place*, and *perſon*) who is *Infinite*. His *Brethren*; in that, he would (the while) deprive *them* of his *preſence*, in their prayers. And *Himſelfe*; in beleeving that, which *is not*; and altogether inconvenient. *Chriſt* cannot bee *ſo appropriated*, or *incloſed*. For, the *beſt* things, are *communicable*.

* Made by Sir *Edward Spencer.*

Yet *particular Application* is *ſuch* a thing in Divinitie, that (*without it*) all ſeemes *dead* to us. It is like a *Soule*, to a *Body*: it gives *life* and *ſenſe*, to what we *reade* or *heare*. *Dominus & Deus*, (the *two Natures* joyned) make an excellent *Body*, in the *perſon* of Ieſus: but, *this Body*, is *dead to us*, without *Meus*: We have *no ſenſe*, nor *feeling* of it: the *Application*, is *all*. Till *Ieſus*, be *Meus*, Chriſt is not *borne*; much leſſe, *Riſen*: but, is *dead* to us.

As ſoone, as ever *Thomas felt* Chriſt *living*, hee called him *Deus meus*. He had called him *Dominus, before*: but, never *Dominus meus*, till *now*. We muſt *apply* him, ere wee can finde *comfort by him*. *Deus meus* was his *owne* application, in his *Manhood*: and *then*, when he ſeemed to be *moſt unlike* God, or *belonging* to him: When he was *counted*, as *forſaken* of God, (even, upon the *Croſſe*). And, though he be *God of Nations*; yet he ſpeakes to a *Nation*, as to *one man*: [*Audi Iſrael.*] to ſhew, that he is *God* alſo of every *particular man*, in *that Nation*. *Deus meus (then)* is *allowable*.

Iohn 14.

Marke 15. 34.

We *may* apply it: nay, we *ought*, to apply it. For, if *He* be not *Mine*; *I* am *none* of *His*. And, there is *nothing in God*, that is not *Mine*. For, I, *muſt be in him*, and he, *in Mee*: and therefore hee is *wholy, mine*: and dyed *wholy*, for *Me*. Yet, not *ſo-mine*, (or, for *Me*;) but, that he is *communicable*. *O Ieſu! eſto mihi Ieſus*. *O my God*, be (to *Mee*) a *Saviour*. For *thou* art alſo *God* and *Saviour* of *all Mankinde*.

Iohn 15. 3.

Say then (my *Soule!*) with them, that partake with thee this happineſſe [O my God, ô my Lord,] the *Lord* of my *Life*, the *God* of my *Salvation*; *bleſſed* be *thy name*! and *confeſſed* be thy *Goodneſſe*! that doeſt *all this* for *Mee*: For *Mee*, (in particular), as well as for the *moſt glorious Apoſtle*, of them *all*.

But, (O my Soule!) thou *wavering, faithleſſe Servant* of this gracious *Maſter*! ſince thou haſt (with *Thomas*, to Cure thy *unbeleefe*, and to *ſtrengthen* thy weake faith) *deſired*, not onely to *See*, but *Touch*, and put thy *hands* to his bleſſed *wounds*; or elſe, thou wilt *not beleeve*, that he *lives*; (at leaſt) that he *lives* in thee: How wilt thou *now* (that a *Cloud* hath taken *him* out of thy *ſight*) obtaine thy deſires? thinkeſt thou, that he will come *from heaven*, to ſatisfie thee? Yes: no doubt, he will. And *thou* ſhalt both *See*, and *feele* him. Learne thou here *firſt* (by *Thomas*); to *deſire*, as well, as to *doubt*: *Then*, aſſemble thy ſelfe with his *Saints*, upon *his day*, within the dores of *his Houſe*; and, he will (then) be in *the middeſt*; he will come with

"*Pax vobis*, to ſtrengthen thy *fearefull Faith*: and he will ſhew thee "*his hands*, and *his Side*, in his *holy Sacrament* (for, *that*, is *his Body*): "*there*, maiſt thou *ſee*, with thine *eyes*; and *feele*, with thy *hands*, "preſented (in the *Bread*) his *Body*, which was *broken for Thee*: and, "a *veſſell* of his *Blood*, which was *ſhed for thee*. *Put forth* thy *hand* " (then) and *touch* them; and put not thy finger *onely unto* them: "but *receive* them *into thee*: and, when thou *ſeeſt* theſe *Saving My-* "*ſteries*, and *feeleſt* the *gladſome Effect* thereof," Confeſſe (*non ſolum* "*Corpore, tangendo*) that *he*, is *Dominus tuus*: that *ſo was* wounded in "his *Humanity*, and had *power* to *die* for thee. But (attracting Faith, "by this *Touch*) [*corde, credendo*] *acknowledge* [ore etiam, *confitendo*] "that *he*, is alſo *Deus tuus*: that had *power*, in his *God-head* to *riſe a-* "*gaine*, for thy *Iuſtification*.

"Thou knoweſt, that *he* was *Anointed*, not onely as a *Prieſt*; but, "as an *Offring*. And, *none*, but *Meat-offerings*, were *anointed*; nor, Lev. 2. "*none*, (but *Prieſts*) might *eate of them*. *Here*, in *this Sacrament*, hee "*offers* himſelfe; not onely, to be *Touched*; but (as a *Meate-offe-* "*ring*) to be *eaten*. *Purge* (then) thy ſelfe, by thy true *Repentance*; "and *Sanctifie* thy ſelfe, by thy holy *Faith*; that *thou* maiſt be *one* of "his *Royall Prieſthood*: and ſo, be *worthy*, to *feed* on him.

1. In *this Sacrament*, he comes (as he came *firſt* to *Thomas*): he ſhewes his *Signes*, ſaying: *Eſto credens*. *Then*, he comes, as he came (the ſe-

2. cond time) to *Thomas* and the *reſt* (in the *next Chapter*); with [*Veni-* *te & Prandete*]; and, *breaking Bread*, gives *himſelfe* to Thee.

Chap. 21. 12. "Thou ſeeſt, in the Sacrament (to be *touched*) *nothing, but Signes* of "his Body, and Blood; (*Bread and Wine*): *they* are *no Signes* of his "*Deitie*. For, *what will ye liken God* unto? Apprehend *that* then (like *Thomas*) *with thy Faith*; ſo, ſhalt thou alſo *find*, and *feele* his *God-head*. For, *Credere, invenîſſe eſt*. And, though *faith* be of *Things not ſeene*: yet, it may be of *Things, to be felt*. What wee ſee not, with our *eyes*; we may *feele, within us*: *& Chriſtus tangi poteſt* (ſaith S^t. *Bernard*); but, it is not, *Manu*; *ſed affectu*: *deſiderii digito*: *devotio-* *nis amplexu*. Nay, (he ſaies) *He* may be *ſeene*, too: but, *non oculo*; *ſed voto*: *non oculo Corporis*; *ſed oculo Mentis*.

That he is *Man*, thou maiſt *ſee*, by the *Signes* of his *Body*, in his *Sacrament*: That he is *God*, thou maiſt *ſee*, with the *eyes of thy Faith* in the *Sacrament*. Not *Tranſubſtantiating* the *Species*; nor *confounding* the *Natures*: but, as *Thomas* ſaw *one* thing with his *eyes*; and beleeved *another*, with his *heart*, (acknowledging a *diſtinction*, in *Dominus*, (a *Maſter*,) and in *Deus* (a God; yet *both* united, in *Meus*): *So* muſt we, *heere*; *Quod divinum, & humanum eſt, diſtinguere, & ſeparare*; *itémque ſeparata ſimul-jungentes, unum Deum & Hominem fateri*. *Magnum Myſterium*! *Sile, Anima mea*: *Secreta Deo noſtro*. Theſe *Secrets*, may be (*better*) *felt*, then *expreſſed*.

Thou haſt beene (my *Soule*!) deſirous (*thus*) to *meete* and *touch* him. When thou commeſt *within his Houſe*, and to his *Table*, in his *preſence*,

preſence, O! be not *thou faithleſſe, but faithfull*; and, *hee* will come unto *thee*: and *thou* ſhalt then (like the *Maries*) *hold* him by the *Feete*; *he* ſhall not goe *from thee*: but, become *Pax tua*, and *dwell in thee*, for ever. For, wee know, *Chriſt dwelleth in our hearts by faith*, [*Tranſgreditur enim fides, rationis fines; humanæ Naturæ uſum, & experientiæ terminos*]. Onely *Beleeve*, and it ſhall bee *done* unto thee. *O Lord, increaſe my Faith!* Lord, *I believe*: Lord, *helpe my unbeliefe!* Eph. 3. 17. Barn. Ser. 67.

I muſt confeſſe, I have beene *long* in *this* Meditation: I could not *chooſe*: the *points*, are ſo *many*. But, I am (now) *concluding*, with that (which is the *beſt* concluſion), *Chriſts Bleſſing*.

6. Benedictio.

Verſe 29.

Dixit ei *Ieſus*; Thoma, quia vidiſti me, *credidiſti*: Beati qui *non viderunt*, & crediderunt.

Verſe 29.

Ieſus ſaid unto him; Thomas, *becauſe thou haſt* ſeene *mee*, *thou* beleeveſt: *Bleſſed are they, that have not* ſeene, *and have beleeved.*

AFter his *Confeſſion*, When he comes to *Bleſſe* him, he cals him (by his *name*); *Thomas*: which he did not, *before*. When he *beleeves*, he acknowledges him *for his*, and takes *notice* of him, *by name*.

"We reade not (in *Scripture*) that he called *any* of "his Diſciples, by *their names*, with his bleſſed mouth, *after his Reſurrection*; but onely *Peter*, *Mary*, and *Thomas*. *Two of them*, hee named, to confirme *their Faith*, and *Hope* in him: and, the *third*, to increaſe his *Love* and *Charity*, to his *Brethren*, [*Paſce Oves, &c*]. Let *us* (then) *continue in hope*; bee *faithfull*, and *full of Charity*; and *hee* will *know* our *Names*; and, they ſhall *never* be forgotten. *Hee* (that is the *Word everlaſting*) will make *them*, *one* of his *words*, and *write* them (as hee hath done his *owne word*) in a *Booke*, (even the *Booke of Life*) that ſhall *never periſh*.

Thoma, quia vidiſti me', *Credidiſti*.

Thomas, *becauſe thou haſt* ſeene *me*, thou *beleeveſt*.

AFter hee hath *named* him, for *his*: he both approves his *confeßion*, to be *true*; and *teſtifies* his *Faith*, to bee *ſound*: [*Credidiſti*, thou Beleeveſt]. *Happy man!* that haſt *him*, (in whom thou *ſhouldeſt beleeve*), teſtifying, that thou *doeſt beleeve*; and *beleeve*, as thou *ſhouldeſt*. *He* may goe away with a *merry heart*, that hath *ſeene his Saviour*, and hath a *Teſtimony* (from his *owne* mouth) of the *acceptation* of his *Faith* and *Service*. And, ſo may *wee*, too; that now *remaine*: if our *Service* be, but as *faithfull*.

Thomas confeſſed *Dominus meus:* and *Deus meus:* Wee, *then* (that *ſo beleeve*; and *ſo confeſſe*;) doe make, as *good a Confeſſion*; and *Chriſt* will put his *Teſte*, to the *Truth* of it, [*Credidiſti*]. Wee may fetch it *here*, from his *Regiſter* (Saint *Iohn*); with *Beati* annexed.

Beati qui non viderunt & crediderunt. | Bleſſed *are they, that have* not ſeene, *and have Beleeved.*

HEre is a *Bleſſing*, like the *precious oyntment* on the *head* of *Aaron*: that goes *downe*, to the *skirts of his Garment*. It *begins*, as *high*, as *Adam*; and comes *downe* the *Beard*, (to the ancient *Fathers*; Patriarches, Iewes, and Chriſtians): even to *us* (their poſterity) on whom, the *skirts of Time* (the *ends of the world*) are come. For, it is *on all the beleevers* (in generall), that have *not ſeene him*. *Aſwell*, *thoſe*; that have lived *before* him: as *thoſe*, that live *after him*.

But, is *Thomas* (then) *out* of the number? and *all the reſt*, that *ſaw* him? Nothing leſſe: hee hath a *Bleſſing* for *them*, in *another* place: *Bleſſed are your eyes*; *that ſee*, *what Kings and Patriarches* have *deſired to ſee*, and *could not*. *Nay*; *they* are alſo in *this Bleſſing* (*heere*) too: as we ſhall ſee, *after*.

They, were *bleſſed*, in *ſeeing* him indeed; (which *bleſſedneſſe*, wee ſhall have too, *hereafter*): but, they were *more bleſſed* in *beleeving* in *him*. Many *ſaw* him, that were *little the better*, for it: Nay, *many* ſhall take *acquaintance* of him by *ſight*; that *he* will *not know*. And therefore, when hee ſaid to *Thomas*: becauſe *thou haſt ſeene*, or *felt me*, thou beleeveſt, [*Quia vidiſti, Credidiſti*]: *Thomas* might well anſwer: *Credidi, propter quod loquutus ſum*: I *beleeved*; *therefore I confeſſed*. *Not*, becauſe I *ſaw* thee with mine *eyes*: but, becauſe I *felt thee*, in my *heart*. It was *not*, his *ſeeing* the *Manhood*, nor *beleeving it*; (for, all, that *ſaw* him *dye*, *beleeved it*): but, his *beleeving* the *Godhead*, (which hee *ſaw not*); that made him *faithfull*. And, in *this*, (here) *Thomas* (and the reſt of his Fellowes) comes into *this preſent Bleſſing*. (*Bleſſed are they that have not ſeene me, and have beleeved*). For, *none of them did*, or *could ſee*, his *Deity*, (no more, then the *Patriarches did*; or *we*, doe:) and yet, *they beleeved* it.

Pilgrims. *They* (then) that travell into *Canaan*, to ſee the *print of his Feete*, (Sithence they *cannot ſee* him, in the *Fleſh*; and will not *beleeve*, he is *Riſen*, unleſſe they ſee the *place*, where they *laid him*) put *themſelves* to a *needleſſe trouble*: and ſeeme to be like *them*, that wiſh they had *lived in his time*, to *ſee him*. Who, if they *had*, (peradventure) *they* would have cryed (*Crucifige*) with the *reſt*.

I confeſſe, to have ſeene *Chriſt* in the *Fleſh*, and *for ſuch*, to have *acknowledged* him, had beene a *glorious ſight*; and *ſuch a happineſſe*, as many *Saints* have wiſhed for: But, ſeeing there remaines as *great a Bleſſing* on the *Beleevers*, that have *not ſeene*; let *us* reſt contented with *that*; till we *ſee him* in the *heavens*, to *perfect* this *Bleſſednеſſe*.

And indeed, (to ſay the *Truth*) It is *more honorable* for a *Chriſtian*

to

to *Beleeve*, what he *never ſaw*. "For, *Faith* is a *ſpirituall vertue*, and "*ſhould not* have a *viſible object*: it *cannot* have a *viſible* object. For, "when we ſhall *ſee God, face to face, Faith* ſhall *ceaſe*: and, *onely Love* "remaine.

In the meane time; *Beati, qui eum quem Carne non Vidimus, mente tenemus*: *Bleſſed* are *we*, in *this Faith*; with all the *reſt* of the *Beleeving Patriarches, Prophets*, and *Apoſtles*. And *that*, in *this very Bleſſing*, from the mouth of the *moſt Bleſſed* himſelfe. For, bleſſed was the *Mother*, that *bare* him, and the *Pappes* that gave him *ſucke*; *all Generations ſhall call her Bleſſed*: Bleſſed were *they*, that *heard* him: Bleſſed are *they* that *heare* of him: Bleſſed were *they*, that *ſaw* him; and bleſſed are *they*, that *ſee not*, and yet *beleeve* in him.

And, they are *bleſſed indeed*. For, they are *bleſſed in themſelves*: they ſhall *live*, by their *Faith*. *They* are *heires*, to all *Gods bleſſings*. To *them*, belong *all the Promiſes*. *They* are bleſſed in their *Workes*: (For, what is *not of Faith*, is *Sin*). *They* are bleſſed, in their *Poſterity*: (For, they ſhall *Inherit the Land*). *They* are bleſſed, in their *Memory*: (For, *they ſhall be had in everlaſting Memory*). *They* are *ſo bleſſed*, Heb. 11. in their *Life*; that the *world* is *not worthy* of them. *They* are *bleſſed* in their *Death*: (For, *They reſt from their labours, and their works follow them*). And, they are *moſt bleſſed, after death*); For, *He*, that bleſſed them on *Earth, ſhall bleſſe* them in *Heaven*, with a *Crowne of immarceſſible Glory*.

This, is the *Life*, and *Death* of a *faithfull* man. And, as *Chriſtian Faith* is Epitomized in Saint *Thomas* his-*Confeſſion*: *So*, is the *whole Story* of a *Chriſtian man* epitomized in this *Legend* of Saint *Thomas*.

For *firſt*, our *Saviour withdrawes* himſelfe, and appeares unto *others*, 1.
to provoke *him*; That *he, ſeeing their Ioy*, and finding *himſelfe* (in a manner) *abſent* from *God*, may (from his *owne doubts*) raiſe a *deſire to ſee*, and *feele God*, in *himſelfe*. *Then*, he begins to *withdraw his affections*, and aſſembles them in *Feare*, ſhutting the *doores of his heart to outward diſturbances*, and waites when *Chriſt* will *appeare*. Who *Enters*, when the *doores are ſhut*, and (ſtanding in the *middeſt*) of *his diſturbed Soule*) *Annunciat pacem*, and gives him *Peace* together with his *Ioy*. *Then*, He *ſpeakes* to him, in *particular*: Sets his *owne Example* before him, to *follow*; and *ſhewes* him his *hands*. And, becauſe hee cannot *worke* as he *ought*; He lets him *put his fingers* into his *hands*, to make *perfect his weake Endeavours*. *So*, he *Communicates* his *wounds*, (which he *ſtill* keepes, in *Love to him*) and makes him *partaker* of his *Merits*. But *then*, the *Chriſtian* muſt not *ſit ſtill*: but, put *forth his hand* (with *Thomas*) to *apprehend* him, by *Faith*. And *then*, will *he give himſelfe*, to be felt, and *taſted* in his *Sacrament*, and *Infuſe* his *Spirit*, by his *Touch*: and (*thereby*) *eſtabliſh* his *Faith* more *firmely*. Whence, the joyfull *Chriſtian* (*anſwering*, in *Obedience*, to what is *required*) *Confeſſes*, from his *heart*, that *Chriſt is his Lord*, whom hee

2. 3. 4. 5. 6. 7. 8.

will

will *onely ſerve:* and his *God*; whom he will *onely truſt*, for ever.
10. This *Confeſſion*, Chriſt *approves:* and therefore *bleſſeth* him all the dayes of his Life, though he hath *not ſeene him:* and (*after*)
11. bleſſeth him *Viſione Beatificâ* (with *everlaſting Bleſſednesſe*) when hee ſhall *See him*, in the Heavens. *O Anima mea Vade, & Tu fac ſimiliter.* Be *thou faithfull unto the death:* and *he will give thee the Crowne of life. So be it.*

Amen.

Chriſtus, qui antè *per virtutem ſuam*, Surrexit *in Corpore*;
Nunc etiam, *per Fidem noſtram*, reſurgat in *Cordibus*.

Amen.

A MEDITATION FOR THE NATIVITIE OF S^t. IOHN BAPTIST.

By WILLIAM AUSTEN, of *Lincolnes-Inne*, Esquire.



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Abp. Elect.

S. IOHN BAPTIST:

THE NATIVITIE OF

OR

MEDITATION

A

A MEDITATION FOR THE NATIVITIE OF S^t. IOHN BAPTIST.

Matth. Cap. 11. *Verse* 10.

Hic est enim, de quo scriptum est: *Ecce, mitto* Angelum meum, *ante Faciem tuam*; qui *præparabit Viam tuam* ante Te.

For this is He, *of whom it is* written; Behold, I send mine *Angel* before thy face, that shall prepare thy way *before Thee.*

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy sight, ô* God, *my* Saviour, *and my* Redeemer.

IOHN the Baptist, is the *Man*, of whom our *Saviour Christ* saies this: So Saint *Matthew* tels us but *three verses* before [*He began to speake to the People of Iohn the Baptist*]. And *this*, is part of *that*, he spake. So we know, *whose* the Words are: and, concerning *whom* this *Text* is spoken. And, though there bee *other* worthy Testimonies of Christ, concerning *this Iohn* (in this Chapter) both *before* and *after* this Text; yet, I pitch on *these words only*; because I find them, (*first*) spoken in *Prophecie*, (*long* ere he was borne) by *Malachie*; and (*after*) at his *Birth*, iterated by *Zachary*: and now (*lastly*) againe-cited by *Christ himselfe*: and *all* (almost) in the *selfe-same* words. Mal. 3. 1. Luke 1. 76.

Besides; it stands in the *middest* (here) of *Christs speech* concerning him; as the *Center* or *Navell*, where the *Knot* is. For these *three Commendations*, that goe *before* this Text [*No Reed shaken with the wind*; *No Man in* soft *clothing*; *A Prophet, and* more *then a Prophet*]: And these *three*, that come *after* this Text; [*That none was* greater *among* Verse 7. 8. 9. 11.

 the

13. 14. *the Sonnes of women*; that, *he concluded the Law and the Prophets:* and, that *he was Elias*] are all *knit-up* here, in [*Hic eſt*] This is *he*, [*de quo ſcriptum eſt*] of whom *all this is both written* and *ſpoken*. *Ecce*! Behold, the *Man*! In *him*, are *all theſe Commendations* epitomized: and, *he himſelfe* is epitomized in *this Text*.

So that, (upon the reckoning) it is the *very Verſe*, which Chriſt *tooke out of the Prophet*, for his *Text*, when he made this his *Laudatory Sermon* to the People, concerning *Iohn*; and, on *this*, he *grounds* all his *other Commendations*; and makes *this Text*, the *reaſon* for them *all*. Which we collect from the *firſt word* of the Text, (in Grammaticall Conſtruction) this *Particle*, [*For*]. Which ever gives a *reaſon* of the *Antecedents*. What *Text* (then) can be *fitter*, for Saint *Iohns day*; then *that*, which *Chriſt himſelfe* tooke, when hee *ſpake* of the *ſame Argument*?

An *honourable* Mention it is; both of the *Perſon*, and *Office* of Saint *Iohn*, (which is all, that *can be ſaid* of him). Of his *Perſon*; in [*Hic eſt, de quo ſcriptum eſt, &c.*] *This is hee*, of whom *it is written*. Of his *Office*; *in* [*Qui præparabit Viam*, &c.] *That ſhall prepare the way*. So, the *parts* (of this *Epitome*) be *two*. Firſt, *His Perſon*: and ſecondly, his *Office*. And *theſe two*, ſhall terminate my *Meditation*, at *this time*; ſince, whatſoever *alſo* is ſpoken, in his *Commendations*, through the *whole Scripture*, may eaſily (and without cruſhing) be brought within the *compaſſe* of theſe *two*: and ſo, within the *compaſſe* of this *Text*.

Firſt, then we obſerve (as our *firſt Part*)
what is *ſaid* of

1. His *Perſon*. Wherein, we touch,

1. *Quis*.	1. *Who* Commends him.
2. *Quando*.	2. The *Time*, when.
3. *Quo modo*.	3. The *Manner*, how.
4. *Quid*.	4. The *Matter*, what.

1. *Quis*.

HE that *commends* him to the *People*, is *Chriſt*. One, that *beſt* knew him; and therefore could *beſt* ſpeake of him. For, *hee*, was
Iohn 1.15. *One*, that was *Before him* (by his *owne* Confeſſion). *Before him*, indeed:
Iohn 1. 30. both, in *Time* and *Dignitie*. In *Time* [*Ante me factus eſt*] *hee was*
Iohn 1. 27. *made before him*. In *Dignitie* [*whoſe Shooe, I am not worthy*, to ſtoope, *and untie*]. Not *every Commendation*, is *commendable*; but *this*, is. For;
Acts 2. 22. 3 *this*, is the *Teſtimony of Ieſus*. And, for *Ieſum Nazarenum Virum*

Deo

Deo approbatum, (as Saint *Peter* ſaies); for *Ieſus* of *Nazareth*, a Man *approoved*; (and *that*, of *God*) (nay; that is *God himſelfe*) to give a *Commendation*, can be no *flattery*; but, the very *Truth*: ſince, it comes from the *Mouth*, of the very *Truth it ſelfe*.

And (that we may ſee; how the *Bleſſed Trinitie conſent*, in *all* their Actions) we have him, not only *thus Commended*, by the *Sonne*; but alſo, by the *Father*, and the *holy Ghoſt*. For *God* ſaies, in *Malachi*; Mal.3.1. *he* will ſend *him* (*Ante faciem* meam) *before My face*, (in the *firſt Perſon*.) *Here*, *Chriſt* ſaies, [*Ante faciem* tuam] *Before* Thy *face*, (in Luk.1.76. the *ſecond Perſon*). And *Zachary*, by the *holy Ghoſt*, ſaies: [*Ante faciem* Domini, *præparare vias Ejus*] *To prepare* His *wayes*. *So* have we, [*Meam*; Tuam; *Ejus*] *Mine*; *Thine*; His; All the *three Perſons* pronouncing this *very Text*, concerning *him*. Whereby, we ſee how truly Saint *Iohn* (the *Evangeliſt*) ſaid: *He was a man ſent from God*. Ioh.1.6. It is *fit* (then,) we take notice, of *ſuch a Perſon*.

2. *Quando.*

SO will we, of the *Time* alſo. *Which* we finde (*a few verſes* before) was, when *Iohn* was (*in Vinculis*) faſt by the *heeles*. *When*, the ve- Verſ.2. ry *King himſelfe* had *committed* him. A *Time*, wherein *very few* dare ſpeake *well* (or, ſcarce ſpeake, *at all*) of Men, in *his caſe*.. Nay, if he be *laid up* for offending the *King*; *every mans* mouth is *ſtop't*: No *commending* of him (*then*) in *any caſe*; unleſſe, a Man have a mind, to lie *by him*. Rather, *diſcommend* him (*then*) if there be *cauſe*: the *time*, will fit it well enough. But, this *Lambe of God* feares not, to ſpeak *honourably* of this his-*Sheepe*; though he were (even, *now*) *faſt* in Luk.13.32. the Iron *fangs* of *that Foxe Herod*. *Chriſt* knew full well the *cauſe* of his Impriſonment. It was neither, for *Felony*, nor *Treaſon*; but, for being *witneſſe*, to the *Truth*. Therefore (*here*) at the *ſame time*, the *truth* it ſelfe beares *witneſſe* to *him*. *Then*, is the *beſt* Time: and *then* is the *time*, that *God chiefely* takes part *with-his*: when they are *in Bonds*, or ſuffer *Perſecution*; *eſpecially*, if it bee for *Righteouſneſſe* ſake.

Againe; He gives not this *Commendation* in the *preſence of Iohn*; Luk.7.24. or *any* of his *Diſciples* (who gave the *occaſion*; for *they* were *gone* firſt, ſayes Saint *Luke*) for *two reaſons*: firſt, becauſe the *People* ſhould *beleeve*, it was very *truth*, he ſpake. For, had he meant to *flatter Iohn*; he would have ſaid it *before him*; or, before *ſome* of his *Schollers*; that Ioh.5.34. might (at leaſt) have carried the *Tale* to him: and *ſo*, ſhould *Hee* (that *receives teſtimony from no man*) ſeeme to have *begged it* (reciprocally) from *Iohn*. Secondly, He would ſhew, in what *Reputation*, he held *Iohns wiſedome*. For, *Fooles* onely, love to heare themſelves *flattered*: but, a *Wiſe-man*, *quando laudatur in facie, flaggellatur in Corde*. You *vex him* to the *heart*, to commend him to *his face*. *He* doth it (therefore) in the *abſence of Iohn*; and of *thoſe*, that belong

to him. *Whereby*, we may ſee, *Chriſt* is moſt-*mindfull* of us, when wee are *abſent*, and *leaſt thinke* of it: and (often) *thus* keepes the knowledge of his *good-will* from us, that he might not ſeeme to *flatter* us, into his *Love and Service*. In their *abſence* (therefore) he gives this *excellent teſtimony* of *Iohn*, to the People; The *Manner*-whereof, next followes to be conſidered.

3. *Quomodo.*

THe *Manner*, is very *Emphaticall*. For, by *three* remarkeable *Termes* Chriſt *ſets him* forth. And *they* are (firſt) *Hic eſt*; (ſecondly) *Scriptum eſt*; and (thirdly), *Ecce*.

Firſt, (*Hic eſt*) *This*, is *he*. Which is a *Note* of *ſingularitie*, whereſoever it goes; and *fixes* all mens *Eyes*, where *ere* you *ſet* it. It was no *ſmall* matter, in *thoſe* times (as a *Poet*, not long after ſaid) *digito*
Perſius. *monſtrari, & dicier, Hic eſt*; To be *pointed* at, with the *finger*, for the
Mat. 3. 4. onely *Ipſe Hee*. But, *what of him?* a *Fellow*, in a hayrie-*coate*, and a *Lether-Belt*, that *he* ſhould be worth a *Hic eſt?* Why, *hic eſt enim*. There is an *Enim*: a *Reaſon*, a *Cauſe* of it. *Chriſt* was ever able to give a *Reaſon*, for what he *did*, or *ſaid*: and *that*, a *good-one*. Not, becauſe *every man* talked of *Iohn*; and therefore, worth the *pointing* at: but, *de quo ſcriptum eſt*. Hee *grounds* his Commendation (not, on what, *they ſaid*): but, on what, was *written*. *Scriptum eſt*, is the *Enim*, for Chriſts *Hic eſt*. *Something* it is, to have a *Fame* goe, on a *Man*. Yet, as *Words* are but *Winde*; ſo *Fame* is ſoone *blowne-over*: When *Litera Scripta manet*. *Bookes*, out-live *Men*.

Secondly, *Scriptum eſt*: *Of him*, it was *written*. And, it is materiall, to know *who* writ. For, there was *then*, (as *now*) ſome *Writers*, whoſe *Lines* laſted not much longer, then their *words*. *They*, that writ of *Iohn*, were no ordinary *Pamphletters*. In the *volume of the Law*, it is *written*. And *Verbum Dei*, manet *in æternum*. Truth is, our Saviour (here) cites onely a *Text*; but, *names* not the *Authours*. Hee would not ſeeme to *thinke*, the Sonnes of *Abraham* ſo *ignorant* of the *Scriptures*, but that (as ſoone, as they *heard a Text*) they could tell, *who writ it*.
Saint. Ierom. in Præfat. Bibliȝ. Some thought *Malachy* to bee an *Angel* in the *fleſh*; as his *Name* ſignifies. Sixt. Senenſ. Now, *One*, that *writ* of *Iohn*, was *Eſay*; (a moſt *eloquent* Man; thought to be, of the *Blood-royall*): and, *Malachy* was the *other*: (a moſt *learned-man*, if not an *Angel*) and thought by ſome to bee the *great Scribe*, *Eſdras*. And (which is *more*, then *every eloquent and learned* man is) *they* were great *Prophets*. *Eſay* the *firſt* (in the Liſt, of that *goodly Fellowſhip*, in the *Bible*); and *Malachy*, the *laſt*. So, that, *firſt*, and *laſt*; *he* hath been the *Argument* of *famous* men: yea, of *famous Prophets*. Who (as *Chriſt* ſpake of *him* when he was *abſent*) ſo they *writ* of him, *long* ere he was *Borne*. Therefore not *like* (either for *feare* or *favour*) to *flatter* him.

Againe; it is materiall, to know *what they writ*. For, *Hic eſt* may denote a *Wicked*; as well, as a *good* man: and *Scriptum eſt* may be ſaid,

ſaid, as well of the *Bad*; as, of the *Beſt*. Aske *Eſay* (firſt) then; and *he* will ſay: *He* was [*Vox*] a *Voice*. By that, you may know, he was no *Carnall*, but a *Spirituall* man. For, a *Voice*, is a *Spirit*. If you would know, *what Spirit* he was; *come next* to *Malachy*. And *he* will tell you, (*Angelum*) an *Angel*. But, there are *evill Angels*, as well, as *good*. Therefore, in *Gods perſon*, he addes *there*, (*Angelum Meum*) one of *Gods-Angels*. Beſide *God*, and his *Creatures*, there is *nothing*. And, of *all Gods Creatures*, *Angels* are moſt *excellent*: *higher* then *whom*, you cannot *goe* for a *Compariſon*. This, one would thinke, were *enough*: but the Spirit is not content to call him, only an Angel; except it adde, the *Note of admiration* (*Ecce*).

Isai.40.3.

Mal.3.1.

Thirdly, *Ecce*. Which moſt commonly, is the *Vſher* to ſome *wonder*. To ſay truth, *Iohn* was a *Wonder*, and very well *worth* an *Ecce*. *He* wrought no *Miracle* (indeed) *himſelfe* (as the *Evangeliſt*, of his *owne name*, ſaid of him): but, hee *needed* not: for, hee was a *Miracle*, himſelfe. In his *Birth*, being *wonderfully Borne*, as *our Church* acknowledges: and, *ſuch* a *wonder* in his *Life*, that the people *ran-out to See him*, and thought the *Divell* had beene *in him*. *All* which (with the *premiſes*) *put together*, will be a *good reaſon*; and make a ſufficient *Enim*, for *Hic eſt*; and, *for Ecce* (both).

Ioh.10.42.

vide the *Collect.*

Ioh.11.48.

Now, learne by the way; that *Chriſt* (who is no mans *debtor*) is not *behind* with *Iohn* (here) for the *manner* of his *Commendation*. For (much, in like ſort) had *Iohn* (*before*) commended *Chriſt*, to the *People*: Firſt, (in *Iohn* 1.16.) *Hic eſt*. Where followes; *de quo ego dixi*. And *laſtly*, (in *Iohn* 1.36.) *Ecce*. But *Iohns pointing* with *his* (*Hic eſt*) was but the *fingers of a mans hand*: *Ecce digitus dei hic*; Chriſts *Hic eſt*, was from *the finger of God*. *Againe*, *Iohns de quo*, was but (*ego dixi*) his *owne word*: But Chriſts *de quo*, was *more*, then *dictum*; it was *Scriptum*: and *that*, by ancient *Prophets*. *Laſtly*, *Iohns Ecce*; was but *Ecce Agnus dei*: but Chriſts *Ecce*, was *Ecce Angelus dei*. "So, *no man can honour Chriſt*, but *hee* ſhall bee *much more honoured*, "*by him*. And *this*, for the *manner* of the Commendation.

Iohn 1.16.

Iohn 1.36.

Dan.5.5.

Exod.8.19.

Ioh.1.36.

4. *Quid.*

THe *Matter* of the Commendation, is *That*, wch was formerly *written* of *Iohns perſon*, by the *Prophets*. And, in *particular*, he pitches onely *on this* of *Malachy*; and ſets it, in the *middeſt* of his *Commendations*; that *the reſt*, may (*all*) referre to *it*. For, if you aske *why* Chriſt call'd him *no Reede*, (no *effeminate Perſon?*) a *Prophet?* and *more*, &c? The *reaſon* will be given, from *this*--*For*, in the text. *For*, this is Hee [*de quo ſcriptum eſt*] that *God cals*, *his Angel*. If he pleaſed, he might have taken his *Scriptum eſt*, from *Eſay's vox clamantis*; and ſo, called him, his *Cryer*. Or (becauſe *there* wants an *Ecce*) hee might have taken this *Malachies Concluſion*, *Ecce mitto vobis Eliam Prophetam*; and *ſo* called him, *his-Prophet*. But, ſince *he* hath *choſen* rather, to call him

Isai.40.3.

Mal.4.5.

his Angel, and makes *that*, the *Axell*, for all his Commendations to *Moove on*; we will doe *ſo alſo*; and *ſee* (withall) *Quid Scriptum eſt*; as well in the *New*, as the *Old Teſtament*. *Which* (proceeding from *One*, and the *ſame Spirit*) wee may well reduce to *One* and the *ſame Center*, with *Chriſt*: (*Angelum meum*) *My Angel.*

Wee ſeldome heare this Word (*Angel*) but it ſets our thoughts on *high*. For it is commonly ſpoken of the *Cæleſtiall Spirits* above. But to take it ſo (heere) were a *wrong* to the Text. For a man to *thinke*, becauſe Chriſt came *God*, in the *Fleſh*; therefore *Iohn*, came an *Angel* in the *Fleſh*, to goe *before* him: hee ſhould bee *as right*, as *they* that take Chriſt, for *Elias*; and *Iohn*, for Chriſt. But *Iohn*, was an Angel; as *Chriſt*, was a *Vine*, (a *Doore*, a *Stone*, &c.) onely by *Metaphor*, or Similitude. Firſt, in *ſimilitude* of *Converſation*. For, (like the Angels) hee was not (*often*) *viſibly converſant* with men; but *retyred* in the *Wilderneſſe*; there (like *them*) to *contemplate* on the preſence of *God*, their heavenly *Father*. Secondly, in ſimilitude of *Chaſtity*. For, *Angels* neither *Marry*, nor are given in *Marriage*: and ſuch an *Angelicall* Virgins-life, Saint *Iohn* is reported, to have *lived*. Thirdly, in ſimilitude of *Abſtinence*. The *Angels* neither *eate* nor *drinke*: and *Iohn* (as *Chriſt* ſaid of him) came *neither eating nor drinking*. Which great *abſtinence* of his, made him *ſo like* an *Angel*, that the *People went out to wonder* at him: as if hee had *dropt from heaven*. And, when *Goodneſſe*, could not make their *Truth* ſay (with *Chriſt*) *he was an Angel*; yet *Wonder*, made their *Malice* ſay; *hee had a Devill: which*, is an *Angel* (yet); *though*, in the *worſt* ſenſe. Fourthly, in ſimilitude of *Office*. For, hee was *Miſſus a Deo*, imploi'd here on *Earth*, in the nature of a *Nuncio*, (or, *Meſſenger*); *which*, is the *proper* ſignification of *Angelus*. He had his *Commiſſion*, from *Ecce Mitto*: and, by *thoſe very words* of his *Patent*, hee is made an *Angel*. *For, thoſe Spirits* (themſelves) are never *properly* called *Angels*; unleſſe (like *Iohn*) they be (*Miſſi*) *ſent*, as *Meſſengers*, from the *Star-chamber of heaven*. For, *by nature*; they are called *Spirits*: by *office*, *Angels*. *Theſe Spirits* (in *former* times) went betweene *God* and *Man*, by *that name*: and *Chriſt* (himſelfe) did, *often*, by *that name* (in *præludio*) play (as it were) the *Mediator*; *before* he came (*viſibly*) in the *Fleſh*. So that, the *very firſt time* we reade this Name [*Angel*] in all the *Bible*, wee find *him* doing the *office of a Mediator*: exhorting *Hagar*, to be *reconciled to her Miſtris*. In *this ſenſe* was *Iohn* an *Angel*: who did (in *præludio*), *before Chriſt* entred, play the *Mediator*; to *exhort* men to *Repentance*, and to *Reconcile them to their God*. In all which reſpects (though *ſome* tranſlate, in *this Text*, *Nuntium*, or *Meſſenger*, yet) Saint *Ierome* might well, (and *did*) retaine the *Prophets* old-word (*Angel*), that we may ſee (as Saint *Marke* cals him) *Hominem miſſum*, a Man *ſent to goe before the Man, Chriſt Ieſus*. So *Malachy* cals *that-Man*, (*Angelum*) an *Angel*: to ſignifie, that *he* (that *followed*) was *God alſo*, with his *Angel before him.*

Iohn, like *an Angel.*

1. Luk. 1. 80.

2. Luk. 20. 35.

3. Matth. 11. 18.

4. Matth. 11. 18.

Gen. 16. 9.

But,

But, that we may a little farther *enlarge the matter*, of the Commendations, and ſee how *fitly* this *bleſſed Epithite ſits* on the *perſon* of this *Saint:* if we will looke on [*Scriptum eſt*] What is *written*; we ſhall find *Seven Titles*, (two taken out of the *old*; and five *more*, in the *New Teſtament*) given to *Iohn*, that expreſſe *in him*, as many *angelicall Vertues* (or *Prerogatives*; as *Petrus de Natalibus* cals them) whereby, wee may ſee this Title (*Angel*) fell *not* on him, by *chance*.

1. The *firſt* is, *Vox clamantis:* a prerogative of *angelicall zeale* or *fervour*. Nothing, is ſo *vehement* as a *Voyce:* conſidering it hath no *Corporall ſubſtance*, nor *dimenſions*. It is a *thing* like the *Angels*, or *Spirits*, of great *force* and *fervour:* eſpeclally, if it bee [*Clamantis*] a *roaring Voyce*, of a *Cryer*. For *this*, Saint *Marke* is often *painted* in the ſhape of a *Lyon:* becauſe, *he* begins his *Goſpel* with *Iohns-Title* (*Vox Clamantis in deſerto*) like a *Lion*, *roaring* in the *Wilderneſſe*. A *ſuddaine* and *vehement voyce* makes men looke *about* them; no leſſe, then a *Blow*. And *Iohn* was *ſuch a Voyce*, as could *ſtrike* the *heart*, and never *touch* the *Body*. Like the voyce of a *Cannon*, that flyes *farther*, then the *Bullet*; and (ſometimes) *kils*, where the *Bullet* never *touches*. For this *fervencie*, the *Fathers* call him, *Præco Iudicis*. For, as the *Crier*, goes *before the Iudge: So*, went *Iohn*, *before Chriſt*, to *make way* for him with his *Voice*; and to *proclaime* his *will* before him. In which reſpect, he may be aſſimilated to the *Angel*, in the *Theſſalonians*; where it is ſaid: *The Lord ſhall* deſcend (*in Tubâ*) with the *Trumpet*, *and the Voice of an archangel*. So, (here) the *Lord* comes in, with his *Trumpet* (as the *Fathers* call *Iohn*); and with the *Voice of a Cryer*, (which *Malachi* cals an *Angel*). *All which*, is well put together by *Chryſologus*; *dat vocem* præco, *quia adeſt* Iudex: *clamat* Tuba, *quia adeſt* Rex: *& quia proceſſurus eſt* Deus, *Angelus jam præcedit*. Hee was a *Cryer*, before his-*Iudge*; a *Trumpet*, before his-*King*; and, an *Angel*, before his-*God*.

Iſai 40.3.

Mark. 1.3.

1 Theſ 4 16.

Fol. 396.

2. His *ſecond Title*, is *Elias:* a prerogative of *angelicall Severitie* and *Conſtancie*. *This is Elias* (ſayes *Chriſt*, Matth. 11.14.) And, hee cals him *Elias*, in the *ſame ſenſe*, as *Malachi* called him, an *Angel*. Not (as the *Iewes* meant, and *Iohn*-himſelfe denied) [*in Naturâ*] in *Nature* and *Perſon:* but (as *Chriſt* meant, and *Iohn*, indeed, was) *in Spiritu & virtute*, in *Life*, and *Office*. And, there is much *reſemblance* betweene *them*. Firſt, *Elias*, lived in the *wilderneſſe*; ſcarce *Eating*, *in forty dayes together:* and, when he *fed*, it was, on *what came firſt to hand*: (*Water* from the *Earth*; and *Food*, from the *Ravens* of the *aire*.) So, *Iohn* lived, in the *Wilderneſſe*; neither *Eating* nor *Drinking*; and, when he *did*, it was on *What* was *next* him (*Locuſts*, from the *Earth*; and *wild honey*, that fell on the leaves, *from the Ayre*). Secondly, *Elias*, was a rough *hayry Man*; girded, but with a *Leathern Belt:* and ſo, was *Iohn:* his *Garments*, of *Camels haire*; and his *Girdle*, but of *skine:* hee was no Man in *ſoft clothing* (as *Chriſt* ſaid of him,) for

Mal. 4.5.

Ioh. 1.21. *Iohn*, like *Eliat.*

1. 1 King. 19.8. 1 King. 17.6.

2. Mark. 1.6. 2 King. 1.8. Mark. 1.6.

Matth.11.8. *they, that are in* ſoft clothing, *are in Kings houſes,* and *deale ſoftly* with them, for *feare of ſtripping.* But, *Iohn* feared not to *loſe* the *Coate* on his backe, for the *worth or faſhion. Hee* was no more in *love,* with his *Garments*; then the Angels. Who are conceived (when they appeare) to *cloathe* themſelves with the *Elements*; which (by reaſon of their *ſpirituall nature*) they more willingly put *off,* then *on.*

3. Thirdly, *Elias,* was *ſevere* and *conſtant* (as an *Angel*) in his *Office.* So *ſevere*; that, when his *Life* was ſought, he durſt *appeare,* before the

1 King.18.18. *King,* (even *Ahab*); and (without *ceremony*) tell him to his *face* [*Tu es*], *Thou* art, *he that troubles Iſrael.* So *conſtant,* that, when the feare of *Iezabel,* had *ſcattered, kild,* or *converted* all the *Prophets* to *Baal*;

Ibidem. *Hee* ſtoutly ſtood (*alone*) *for the Lord,* with extreame hazard of his

Mark.6.12. *Life,* And (this *Angel*) *Iohn,* was ſo *ſevere,* that he durſt ſay [*Non licet*] to *a King,* (as very a *Tyrant,* as *Ahab*). *Whom* though hee thought, *that hee* might ſay, in a *larger* ſenſe, then ever Saint *Paul*

1 Cor.6.12. did; [*Omnia mihi licent, ſed ego ſub nullius redigar poteſtatem*]: yet, *Iohn ſpared not* to Correct [*de omnibus malis quæ fecit*] ſayes Saint

Luk.3.19. *Luke, for every vice* he had; as well, as for his *Brothers wife. Laſtly, ſo conſtant:* that, neither the *Flattery* of the *People* (that cryed him *up,* for a *Prophet*); nor, the *feare* of the *Fox* (*Herod*), in whoſe *Demne*

Matth.11.7. he lay by the *heeles* for *this,* could *moove* or daunt him. *Hee* was *no Reede*; to be *ſhaken* with ſuch *wind.* And therefore, the *Iezabel,* of that time (*Herodias*) ſeeing ſhee could not *ſhake* him, *pluckt him up by the roote:* as *Elias* ſhould have beene ſerved *alſo,* if *Iezabel* could have *caught him,* (when time was). Fourthly, *Elias, ranne* before the

4. 1 King.18.46. *King of Iſrael,* when *Raine* came downe on the *three-yeares-parched* earth: and *Iohn,* ranne before the *King of heaven,* when the *Dew of Grace* came downe on the *parched Soules* of ſinfull men. Fifthly, *Eli-*

5. 2 King.2.8. *as,* made his way thorow the *River Iordan,* (when he went to heaven) by *ſtriking* it with his *Cloake:* and *Iohn,* made a way to *heaven,* thorow the ſame *Iordan* for all *Beleevers,* by converting it into *the*

2 Kin.2.11. *Lavatory of Baptiſme. Laſtly, Elias,* dyed, no common way; but, was *Violently taken up* to heaven in a *fiery Chariot:* and *Iohn,* dyed not the *Common way* neither; but, *went to heaven* by violence in the *fiery Chariot* of *Perſecution.*

Iohn, a Light. Ioh.5.35. 3. His *third Title,* is *Lucerna ardens & Lucens:* Hee was a *Burning-ſhining Lampe* (ſaith *Chriſt*): a *Prerogative* of angelicall *Sanctity,* expreſſed by the two *Properties* of *Fire: viz.* to *Burne*; and *Shine. Fire* is the *higheſt Element,* next to *Heaven*; and is (ever) by *nature,* (like an Angel) *aſcending:* a *Creature* ſo pure, that in the

Num.31.23. *Old Law*; whatſoever could *endure* it, was to be *purged* with it. For, it will *mingle,* with *nothing*; but, either *conſumes,* or *converts* it, into

Exod.19.18. & 24.17. *it ſelfe.* By *this pure Element,* God hath often manifeſted his *extraordinary Preſence* (his *Glory,* ſeeming *like Fire*). And *heere,* in no ſmall meaſure, did hee manifeſt the *glory of his Sonnes Comming,* in

Iohn 1.8. this *fiery Seraph* (Saint *Iohn*). *Who,* though he were not [*Illa Lux*], *that*

that Light that lightens all men, that come into this world: yet, he was [*Lucerna*] an *Angel* of that *Light*; a *Sparke* flying before *that fire.* And, being full of the *Spirit* of that *light*, *participated* of the ſame *properties.* He was *Ardens & Lucens:* He was no Saint *Anthonies-fire*; to *Burne*, and not *Shine.* Nor, no *Ignis fatuus*, to *Shine*; and, not *Burne:* but, Ardens *per charitatem*, & Lucens *per doctrinam:* Hee *burnt*, in *Charity*; and *Shone*, in *Doctrine.* And, the *effects*, ſoone *appeared.* For, when this *fire* once aroſe with his *Cauſticks* of *Repentance*; he (charitably) *burnt out*, and *purged* the corruptions of Mens *conſciences*: and, with the *clearneſſe* of his *Doctrine*, hee *enlightened* their *darke Soules.* So that, at the *ſhining* thereof, the *ſhaddow* of the *Law* began to *with-draw*, and vaniſh: that, the *ſpirituall ſenſe* might appeare, through the *Literall.* And *now*, the *Letter of the Law* (*ſpiritually* underſtood) is turned into *Goſpel.* Yet, theſe *Owle-eyed Iewes* (that loved *darkeneſſe*, better then *Light*) when *Iohn ſhone*, in the *Pulpit* "(like a *Taper*, on a *Candleſticke*) could ſcarce endure him *burning*, "*longer* then a *farthing Candle.* An *houre*, was the *utmoſt* of their "*patience:* and *Chriſt* told *them* of it, [*Vos autem voluiſtis ad horam exultare in Luce ejus*] they rejoyced *but an houre* in him: though an *Angel*, from *heaven*, *could have brought them no better tidings.* Matth. 3. 10. Ioh. 3. 36. Iohn 5. 35.

Fourthly, His *fourth Title*, is *Propheta. He ſhall be called the Prophet of the higheſt* (ſaith his father *Zachary*). A *Prerogative* of angelicall *knowledge.* For, a *Prophet* knowes and ſees *inviſible things*, with *ſpirituall eyes*; as, the *Angels doe.* In *this*, he was like a *Cherub*; which ſignifieth [*quaſi Magiſter*] a *Maſter of knowledge* and *Science.* In which reſpect, *Chriſt* ſayes; he was *more*, *then a Prophet.* For, firſt, He knew, and ſaw *more*, then they *all*, that went *before him.* By *them*, *Chriſt* was only *fore-ſeene:* by *Iohn*, he was *ſeene.* *None* ever ſpake *ſo plainly* of *Chriſt:* [*Ieſum, quem prædicat, Vidit*] hee was able to *ſhew*, to the *People*, *that God*, whom he *preached*, [*Ecce, Agnus dei*] and *point him out* with his finger [*Hic eſt,*] *this* is, *He.* Iohn, *A Prophet.* Luk. 1. 76. *Iſidore.* Matth. 11. 9. Ioh. 1. 29. Ioh. 1. 30.

2. *Secondly*; In that angelicall *knowledge of the ſacred Trinitie*, none of the *Prophets*, was *like* him. *None* of them, ever (ſo *plainly*) knew *that Myſterie.* For, unto *him*, (at the *Baptiſme of Chriſt*) all the *Three ſacred Perſons* appeared *ſenſibly*, at once. The *Father*; in a *Voice:* the *Sonne*, in the *Fleſh:* and the holy Ghoſt, in the ſhape of a *Dove.* So, he *heard*, the Father; he *felt*, the *Sonne*; and he *Saw*, the holy Ghoſt.

3. *Thirdly*, He was a *Prophet*, by *Father and Mother:* For, *they* were (both) *Prophets.* (A *thing*, that happened *ſcarce*, to *any* (if, to *any*) of the *former Prophets.*)

4. *Laſtly*, *More*, then a *Prophet.* For, he was a *Prophet*; and, did *propheſie*, *before he was borne.* *Which*, none of *them*, did. When the *Virgin Mary* ſaluted *Iohns Mother*; the Word (*proceeding from* the *wombe*, where the *Lord* lay) deſcended thorow the eares of *Elizabeth*, to *Iohn*; and *there*, *anointed* him, a *Prophet* (ſaies *Chryſoſtome.*) *Then* (ſaies *Ludolphus*)

In vita Chriſti. Ludolphus) did *Chriſt* (firſt) make his *Fore-runner*, a *Prophet*; *when* (*Springing in the wombe*) he preached the *Goſpel of Chriſts Comming*; and, began his *office*, ere he was *borne*.

Luk.1.44.

For theſe Cauſes, we may adde *here* (what Chriſt *addes*; a *Verſe* after our Text): that, there *aroſe not a greater*. Which Saint *Luke* defines; ſaying: [*Non ſurrexit Major Propheta*] there aroſe not *a greater Prophet, among the ſonnes of Women*; (the premiſes have made it plaine). He was *ſo great*, that *all men wondred*, if *he were not the Chriſt*. Yet, hereby, as *Chriſt* meant, to *commend Iohns worth*, to the *People*: ſo, he meant *not*, to *diminiſh* the Reputation, of the former *Prophets*. *Cæteris Prophetis non* præfertur, *ſed* æquatur. Chriſt ſayes not, that he was *greater*, then other Saints; but, that *others* were *not greater*, then *he*; And *this*, is conceived (onely *comparatively*) while they *lived on the earth*. For, as *Chriſt* addes; *he*, that was *leaſt in the Kingdome of heaven was greater*, then *he*. The *leaſt-Saint* (in the *kingdome of glory*) is *greater*, then the *greateſt*, in the *kingdome of Grace*. Nay, even *here*, (in the *kingdome of Grace*) *one*, (that was *deſpiſed*, as a poore *Carpenter*); *Lapis quem* reprobaverunt; (whom they held *as a Reprobate*) was *greater*, then *he*. Therefore [*inter natos mulierum*] was *well* added. Leſt he ſhould ſeeme, to be *equalled with Chriſt* [*Mulierum dicit*; non, *Virginum*] there was *none greater*, among the *ſonnes of women*, indeed: but, there was a *Sonne of a Virgin*, whoſe *Bookes*, (nay, whoſe *Shooes*) he was not *worthy* to *carry* after him. But, ſet-by him (who is *fit* to have *Primatum in omnibus*; the *Preheminence* in *all things*) and, among *all mankind*, was not a *greater Prophet*, then *Iohn*. Whether there hath been *ſince*; or, ever *ſhall be* (*hereafter*) *indiſcuſſum relinquitur*.

Ibidem.

Mar.3.6. Luke 20.17.

Matt.3.11. Col.1.18.

Ludolph.

Ioh.1.21.

But, why did *Iohn* (then) *deny* to be a *Prophet*, when he was aſked the *queſtion*? Becauſe, the *Iewes* asked, they *knew not what*. For, miſtaking that place in *Deuteronomie* [*The Lord will raiſe you up* a Prophet *among your Brethren, like me, &c.*] They looked for a *Prophet*, like *Moſes*: when *Moſes*, meant it of *Chriſt*. In *both which* ſenſes, *Iohn* was not [*Ille Propheta*] *that Prophet*. Not a *Prophet* (in *their* ſenſe) like *Moſes*. For, he was, *Elias*. Nor, a *Prophet* (in *Moſes* his-ſenſe) (that is, the *Meſſiah*). For, *he* was, but his *Cryer*. Yet, *he* was a *Prophet*, in *Zacharies* ſenſe, [*The prophet of the higheſt*] though not, the *higheſt Prophet*. For, *that* was *Chriſt-himſelfe*. Thus *Iohn*, was a *Prophet*, and *more*. For *they*, were but *Nuntij*: *he onely*, came [*ante faciem*] *Before his face*. And *this*, was *Angel-like*, indeed. For, *they* behold the *face of God* in heaven: and, *Iohn* beheld the *face of God* in the *Fleſh*: *which*, none of the *former Prophets*, did.

Deut.18.15.

Synagog.Iudæ: Buxtorfius.

Luke 1.76.

Fiftly, His *fifth Title*, is his *proper Name*. *Iohannes* (or, *Iucchanan*, as *Tremelius* writes it) which ſignifies, *Gratioſus*; or, *Gratia Dei*. *He* was the *firſt* humane *Angel of the Grace*, comming in the *Goſpel*. And, as his *comming* began the *Time of Grace*: So *Grace*, was the *Argument* of his *Preaching*; and *he himſelfe* was *full* of it. Therefore, *God* would have

Luke 1.63.

have him *called*, by the *Name of Grace*. A *prerogative* of angelical-*Perfection*. Wherein, is expreſſed his *Spirituall Strength*. Hee *grew ſtrong* in the *Spirit* (ſayes Saint *Luke*): he grew more, *in Spirit and Grace*, then in *Body*. It is true, *they* called him *Zacharie*, at *firſt*: which (it ſeemes) at *ſometimes* he hath *retained*. For, *our Fathers* have dedicated a *Church* in *London*, in the name of Saint *Iohn Zachary*. And the *ſignifications*, of *either Name*, are not diſproportionable. For, *Zacharia* is *Memoria Dei*: and, to be *mindfull* of God, is a *ſpeciall* propertie of *Grace*. But *this Name* his father ſeemed to *wipe out*, when hee wrote, *His name is Iohn*: Which he received from *heaven* by an *Angel* (the ſame *Angel-Gabriel* that brought the *Name of Ieſus* himſelfe.) Now, as *Gabriel* (who ſignifies the *Strength* or *Power of God*) *firſt* brings the *Name* of (the *Fore-runner*) *Iohn* (which ſignifies the *Grace of God*) and (after) brings the *Name of Ieſus*, (which ſignifies, a *Saviour*): So (*ſpiritually*) we collect; That, it is *wholly* by the great *Power* of *God*, that the good *Grace of God* doth enter into the *heart of Man*, to *prepare* the *way*, and *fore-runne* Salvation.

Luke 1.80. Luke 1.59. *Potiùs, Sancto Iohanni, Zachariæ filio.* Luke 1.63. Luke 1.13. Luke 1.26.

And as this Name (*Iohn*) was not given him by *Man*, neither *aſſumed*, or *deſerved* by *himſelfe*; but, was ſent from *heaven*, *before* he was *borne*: So the *great Grace* of *God*, (in *him*, or any *elſe*) *was* not; nor *is-not* given, or *Merited* by *Man*: but, comes (*freely*) from *heaven*, by the *power of God before* Man can be *borne-againe*. For, it is called *Gratia, quia gratis data*. Whether you will take (*gratis*) for the *Adjective*, or the *Adverb*, it is ever [*data*] *given-gratis*, (*Freely*) *& Gratis*, (to the *Thankfull*). And *ſuch*, was *Iohn*; Who *thankfully* acknowledges to have *had* it, (as *all* men *have*) from the *Fountaine of Grace* (Chriſt *Ieſus*): of whoſe *Fulneſſe* (ſaith he) *Wee all receive, grace for Grace*. (*Id eſt*) For *one Grace*, (he firſt gives us,) wee *ſtill* receive *another*: for the *Grace* of *Faith* (*gratis data*) given *freely* (*gratis*) to the *thankefull*; wee *receive* the *grace of eternall-life*, which is the *free gift of God*, *through Ieſus Chriſt*. [*Grace*, for *Grace*] that is, *Life*; for *Faith*. Which *life*, by *faith* is to be found *onely* in the *Goſpel*: (*which, Iohn* began to *preach*.) The *Grace whereof*, till we embrace; we are under *the Law*: and, *by that*, no man can *be juſtified*. *Zachary* (a *prieſt of the Law*) was *dumb* at *Iohns Conception*; and *continued ſo*, till he had written *this Name* [*Iohannes*] *Gratia Dei*, in his *Tables*. With *him*, the *Law*, and the *profeſſors* thereof (to this day) were put to *ſilence*; till they ſubſcribe to the *Grace of God*, that commeth by the *Goſpel*: but *then*, they ſhall have *libertie* to *ſpeak*; and be *heard againe*. For, *then*, the *Law* (in ſteed of *Litera occîdens*) will be turned (like *Zacharies Song*) into a *Benedictus*.

Rom.3.24. Ioh.1.16. Rom.23. Gal.3.11. Luke 1.64. Luke 1.68.

All *Perfection* (in what *degree* ſo ever it be, in *Men*) is only *from Gods Grace*. So Saint *Paul* acknowledges; [*Gratiâ Dei, ſum id, quod ſum.*] By the *Grace of God*, *I am*, *that I am*. And, not only the *perfection*, that was in *this-Angel* (Saint *Iohn*); but *that*, (which is alſo in the *Angels themſelves*) is from *Grace*. For, by *Creation* they were

1 Co.15.10.

So

made ſubject to *Fall*; and by *Grace perfected*, that they cannot *Fall*. So *Iohn* (and *other Saints*) by *Creation were* (and *are*) *ſubject* to *Fall*: but, by Grace, *Confirmed* and *Perfected*; that they cannot *Fall finally*; no more, then the *Angels themſelves*.

Matth. 3. 1. Sixthly, His *ſixt Title*, is *Baptiſta*. A *Prerogative* of Angelicall-*Honour*; to be *ſo neere*, the *perſon* of *Chriſt*. He *only* of all Mankinde, Matth. 3. 14. had the *honour* to be the *Baptizer* of his *Saviour*: by *whom* (as he humbly acknowledges) it were fitter, that *he himſelfe* ſhould have beene *Baptized*. An *office*, fit for *one-more*, then a *Prophet* (an *Angel*, at Mal. 3. 1. leaſt). For this, *Malachy* (as I conceive) cals him an *Angel* expreſſely [*Angelum Teſtamenti*] the *Angel* of the *Covenant*. Now, the *Covenant* (in the *New Teſtament*) which was to ſucceed *Circumciſion* in the *old*, was *Baptiſme*. Of *which*, *Iohn* was the *Angel*. For, *he* (firſt) brought in the *Vſe* of that *Sacrament*. *Wherein*; he, was but the *Angel*; *An Baptiſmus Iohannis Sacramentum fuerit, nec-ne?* not, the Author. For, in ſaying: (*He that ſent mee to baptize, &c.*) he *confeſſeth*, it was *none of his Ordination*; but *his*, that *ſent him*. I know, Ioh. 1. 33. moſt take *Angelum-Teſtamenti*, for *Chriſt* himſelfe. I dare not *conteſt*: *In verbo, Angelo.* but the *Author* of the great *Concordance* applies that *Name* to *Iohn*. And I ſuppoſe, not without ſome *reaſon*. *Chriſt* was the *Author*, and Well-ſpring of that *Covenant*, (who, from his *owne Side* ſhed the Ioh. 19. 34. *Blood* and *Water* of the New-Teſtament): And *Iohn* was the *Angel* (or, Meſſenger) to *declare* it. *He*, was but the *Miniſter*; not, the *Maker*. Yet (to his *honour*) we ſee; That (as the *Law* was firſt received, by the *Miniſtry* of *Thoſe*; whom Saint *Steven* (in the Acts) Acts 7. 53. cals *Angels*: So, the *initiating-Sacrament* of the *Goſpel* was (firſt) received by the Miniſtery of *One*; whom, *Malachy* (in the *Law*) calls an *Angel*.

And herein wee may aſſimilate him, not only to the *Angel* that Ioh. 5. 4. *ſtirred the Waters of Bethesda* (as *He* did, the *Waters of Iordan*) to make them *ſalutiferous*, to them, that *Entred*: but alſo, to the *Angel*, Marke 2. 12. that appeared to the *Shepheards*. For, *that Angel* brought the *Goſpel* of the *Comming* of the *King* of heaven: and *this-Angel*, of the *Comming* of the *Kingdome* of heaven. *That Angel* ſhewed *Chriſt* was come, to *Live* for us, (by declaring his *Birth*): and *this Angel* ſhewed, that *hee ſhould die for us*, alſo by *Baptizing*. For, as Rom. 6. 3. *many*, as are *Baptized* (ſaith Saint *Paul*) *are baptized into his Death*.

Ioh. 3. 29. Seventhly, His *ſeventh Title*, is *Amicus Sponſi*; the *Friend* to the Iohn, *Amicus Sponſi.* *Bridegroome*. A *Prerogative* of Angelicall-*Love*. For, as the *Angels*, in Ardent *Love*, behold with *Delight*, the *Glory of God*; and deſire to 1 Pet. 1. 12. *pry into the Myſterie of the Goſpel*: So *Iohn*, (with the like *Love* and *Ioy*) beheld the *Increaſe* of *Chriſts Glory*, and the propagation of his *Goſpel*: Which, when he ſaw daily-growing (as, one propertie of *Love* 1 Cor. 13. 7. *is, To rejoyce in the Truth*,) like a *true friend* to the *Truth* it ſelfe, he *cries-*Ioh. 3. 30. *out*: This *Now my Ioy is fulfilled*. And, *Iohn* was *fitly* called a *Friend* to this *Kingly-Bride-groome*, for *foure-Reaſons*.

Firſt,

Firſt, *Ex Caſtitate:* for his *Chaſtity: Hee that loveth Pureneſſe of* 1.
heart (ſaith *Salomon*) *for the grace of his lips the King ſhall be his Friend.* Prov.22.11.
And *Iohn*, was ſo *pure in heart*, and *gracious in ſpeech*, that he had the *Love* of the *Bridegroome Chriſt* (the King): though for the *ſame* cauſe, he felt the *wrath of the Adulterer Herod*, the King.

Secondly, *Ex ſimilitudine Morum. Likeneſſe of Manners* makes 2.
friendſhip. They were *ſo like*, they were (oft) taken for *one*, the *other*. They were (*both*) *valde humiles*, very *humble*. *Chriſt*, (as *David* ſayes of him) [*Vermis, non homo*] a *Worme*, and not a *Man*: and Pſal.22.7.
Iohn, (as *he*, ſayes of himſelfe) *Vox*: a *Voyce*; and no *more*. When he had the *choice*, to be reputed *Elias*, or *the Prophet*; (nay, the *Meſſiah* himſelfe), (as *moſt men* thought, he was) hee *denies* it, *againe and againe*, and cals them all to *witneſſe* it, profeſſing onely to bee *Vox*; Ioh.1.28.
which, is *leſſe*, then *Vermis*. For, a *Worme* hath (yet) *ſome ſubſtance*: a *Voyce*, is (in a *manner*) *nothing*.

Thirdly, They were *Friends*, *Ex ſimilitudine voluntatis*: *They* 3.
(both) willed the *ſame thing*. And, their *Preaching*, was after the *ſame* manner. *The Kingdome of Heaven is at hand* (ſayes *Chriſt*); *repent and beleeve the Goſpel* (*Mark.*1. 15.) *Repent* (ſayes *Iohn*); *for the Kingdome of Heaven is at hand* (*Matth.*3.2.) And, *as* they *willed*; ſo they *nilled*, the *ſame thing*. *Defraud no man* (ſayes *Chriſt*, *Mark.*10. 19.) *Require no more, then your due* (ſayes *Iohn*, *Luk.*3. 13.) *Beare no falſe witneſſe* (ſayes *Chriſt*, *Mark.*10.19.) *Accuſe none falſely*, (ſayes *Iohn*, *Luk.*3.14.) *This* made them *Friends*. For, *idem velle, & idem nolle, ſumma Amicitia eſt*. *In this*, hee reſembled one of the *Cherubs* Exod.25.20.
on the *Arke*. Their *faces* looked one *towards another*; and they *embraced* each *other*, with their *Wings*. And *Iohn*, (*Angelus ante faciem*) looked (with *joy*) on the *Face* of the *great Angel* (*Ieſus*): *Embracing* his *Doctrine*, and agreeing with him in all things.

Fourthly, He was the *Bridegroomes Friend* (*Ex Officio*); By his 4.
Place. For, as the *Paranymphus*, (*ſo* the *Fathers* call *Iohn*) the *Bridegroomes Friend*, prepares the *Bride* (with all fitting *Inſtruction*, and *Ornament*) againſt her *Spouſe* come, to *marry her*: So *Iohn*, came to *prepare* the way; to *Inſtruct*, *Adorne*, and *fit* the *Church*, for the *Receiving of her Loving Spouſe* (*Chriſt Ieſus*). *Which*, was *Iohns* proper *Office*.

And *thus* (while we obſerve, *Quid Scriptum eſt*, what is written of (*this Angel*) Saint *Iohn*, and his *Perſon*); we are falne (unawares) on the *ſecond part of our Text*.

2. His *Office*.

Qui *præparabit* Viam tuam, ante Te. | *Who ſhall* prepare *thy way, before Thee.*

A *Servant*, that is ſent to *Prepare* for his Maſter, commonly doth it, theſe *foure wayes*. *Firſt*, by his *Arrivall*, hee breeds *expectation*. *Secondly*, hee tels the *Cauſe* of his comming. *Thirdly*, hee ſees *all cleane*, and *handſome*. And *laſtly*, he *returnes*, to *give place* to his Maſter. And theſe *foure* wayes, did *Iohn prepare the way*, before our *Saviour*.

1. *Naſcendo.*	1. By his *Birth*, and Arrivall.
2. *Prædicando.*	2. By *declaring*, *why* he came.
3. *Baptizando.*	3. By ſeeing *all cleane*.
4. *Moriendo.*	4. By *departing*.

1. *Naſcendo.*

FIRST, *Naſcendo*; By being *borne* before him. Which (of *all dayes*, of the yeare) happened on *this very day* (*Midſomer-day*), juſt *halfe a yeare* before *Chriſtmas*. That, even in *comming* into the world, he might goe *before him*; at a *Seaſon*, when the *Sunne* had (*newly*) beene at the *higheſt*. So were (*alſo*) *the ſonnes of Women*. For, a *greater*, amongſt them, *never aroſe*. But, as all things *under the Sunne* (when they are at the *higheſt*) muſt (as the *Sunne* doth *now*) *decline* againe: *ſo*, did *Iohn*. *I muſt decreaſe* (ſayes hee): and *ſo*, doe all the *Sonnes of Women*, ever *ſince*: As *Hee*, in *Glory*; ſo *Wee*, in *Goodneſſe*.

Ioh.3.30.

Iuvenal. *Terra malos homines nunc educat, atque puſillos,*

The glory of the Sonnes of Women, was borne in the declining dayes.

Why, the *Nativity* of Saint *Iohn Baptiſt*, is *feſtivall*.

Yet (to his *honor*) be it *remembred*, that, the *Church* keepes a *Feaſt*, on *no* Saints *Birth-day*; but *this*, of *Iohns*: and, on *his*, it *doth*. The *reaſons* may bee *theſe*. Firſt, *Iohn* was *filius Precum*: not *conceived*, but by *Prayer*. *Thy Prayer is heard* (ſaid the *Angel Gabriel* to his *Father*) and, *thy wife ſhall beare thee a Sonne*. Secondly, his *Conception* was *annunciated*; and his *Name* brought from *heaven*, ere hee was *borne*, by the *ſame Angel*, that brought the *Name and Newes* of our *Saviour* himſelfe. Thirdly, The *other Saints* of the *Goſpel* (borne after the *common* condition of Men) received *Grace*, after *Birth*; and (often were *perfected* by *Martyrdome*; therefore *their deaths*, and not their

1. Luk.1.13.

2. Luk.1.18.

3.

their *Birthes*, are kept *Feſtivall*. But *Iohn* was partaker of the *holy Ghoſt*, in his Mothers *Wombe*; *where*, hee *Propheſied*, and began his *Function*, *before* he was *borne*.

Fourthly, becauſe *his Birth* was *wonderfull* (*prater Naturam*) his *Father*, being an *old* man, paſt *beliefe* of *Children*; and, *his Mother*, *Barren* all her *youth*, and (now) *well-ſtricken* in yeares. 4. Luk.1.18.

Fifthly, becauſe, *Chriſt* honoured *his Birth* (extraordinarily) with the *preſence* of *himſelfe*, and his *Bleſſed Mother*. For, *about ſixe Moneths*, after *Iohns* conception, *Mary* (being *then with child* of our *Saviour*) came to *viſite Elizabeth*; and *ſtaid* with her about *three Moneths*; whence, it is *Collected*; that *She was with her*, when *Iohn was borne*. 5. Luk.1.56.

Sixthly, for the *worthineſſe of his Office*. For, *his Birth ended* the *Law*; and *began*, the *Goſpel*. *When* (as *Ludolphus* ſayes), *Quod ante erat Spes, cœpit eſſe Res*. Therefore *Chryſologus* cals him, *Fibula Legis & gratiæ; quæ diploidem ſummi Sacerdotis, Sancto Patri jungebat in pectore*: The *Claſpe* of the Law and Grace, that faſtened the *Garment* of the high Prieſt together, on the *Breſt* of that *holy Father*. 6. Matth.11.13. Fol.396.

Laſtly, for the *words of the Angel*, *Many ſhall rejoyce in his Nativity*. Not onely, *Chriſtians*; but even (as I have *heard*) the *Turkes* keepe it *Holy-day*. *However*, wee may bee ſure, *Elizabeth* rejoyced, and all *her Friends and Neighbours* came joyfully about her. *Zachary* ſung his *Benedictus*; and *Wee* (to *this day*) keepe a *Feaſt* upon it; *that many may rejoyce in his Nativity*. In doing whereof; wee ſhew, how *gladly* wee will *Entertaine the Maſter*, when wee *feaſt*, *for joy of the Fore-runner*. *Theſe*, may bee the *Reaſons*, for this *Celebration*. 7. Luk.1.14. Luk.1.58. Verſ.68.

But, *how* did his *Birth* prepare a Way *for Chriſt*? *One kinde* of *Preparation* it is for the *Kings Harbinger* (or *Meſſenger*) but meerely to *Arrive*, and come *to Towne*. For, let but a *Stranger* come amongſt us (in any *extraordinary* manner) though *he-himſelfe* ſay *nothing*, yet his *very comming* makes men enquire the *Newes*, and what *is like to follow*: So, the very *Arrivall* of *Iohn* into this World, (his *Birth* being ſo *extraordinary*; that his *Mother* was *barren*; *his Father*, *dumbe* till *then*; and his *Name*, given by an *Angel*) it occaſioned all men to *looke* for *Miraculous times*, and to *enquire*, ſaying: *Who doe you thinke this childe ſhould be?* To which, *Zacharie* (as ſoone, as hee could *ſpeake*) anſwers *plainely*; *That he was come before the face of the Lord*, to prepare *his waies*; and *give knowledge of Salvation to his People* (if they had the *grace*, to take notice of it.) *Which*, when they heard, *Feare fell upon them all*; and *theſe things being divulged*, *among the Neighbours*, and *over all the hill-countrey* (ſayes Saint *Luke*) *made as many as heard it*, *lay it to heart*, and thinke *well* upon it; as it well *became* them, to doe. For, to *that end*, was *Iohn* (ſo *wonderfully*) *Borne*. Thus, even the *firſt comming* (the *very Birth*) of *Iohn* (though *hee himſelfe* (yet) *ſaid nothing*) gave men occaſion to looke for *extraor-* Luk.1.66. Luk.1.76. Luk.1.65.66.

dinary things; and ſo, *prepared a way* in their expectations, for *Chriſt*-himſelfe, to *follow*.

2. *Prædicando.*

SEcondly, He *prepared his way*, Prædicando; by *Preaching* before him. After he was *come*, he told them, *what* he was, and *why* hee came. *What doſt thou ſay of thy ſelfe?* (ſay the *Phariſees*): *Iohn* re-
Ioh.1.22. plies, [*Ego vox clamantis.*] *I am the* Voice *of a Cryer*. Wherein, hee anſweres, for his *Perſon*, and for his *Calling*. For his *Perſon*; it, was (*Vox*) a *Voyce*: for his *Calling* (or Office); it was [*clamantis*] of a *Cryer*. Of *Voyces*, there is *vox articulata*, that *ſignifies* ſomewhat: and *inarticulata*, that is (indeed) but (*Sonus*) a *Sound*; and *ſignifies nothing*.

Now *Iohn* was *Vox articulata*. In reſpect of *whom*, the *former Prophets* were but *Soundes*. For, as when *One* ſpeakes a *farre-off*, wee heare a *Sound*; but, cannot diſtinguiſh *what it is*: at *length*, wee perceive it is a *Voice*; and laſtly, we conceive the *Word*, that is *uttered* by it: So, when the *Prophets* ſpake, it was a *farre-off*; *they* were almoſt, but *Noyſes*: we heard their *Sound*; but *underſtood* them *not*, till *Iohn* came. *Whom* wee know, to be a *Voice*: for, he hath manifeſted the *Word* unto us. *Chriſt* was the *Word* (that was *conceived* in the
Iohn 1.18. *Boſome* of the *Father*) and *Iohn*, the *Voice* by which it was *manifeſted* to the *Eare*; that ſo, it might *enter*, and remaine in the *heart*. So, for his *Perſon*; he was *Vox*, not *Sonus*. For, he *ſpake plainely*. And yet, but *Vox*; not, *Verbum*. For, hee did but *goe before*, to *declare* it [*Vt*
Iohn 1.31. *manifeſtaretur in Iſrael, propterea veni*] Hee came, to that purpoſe.

And therefore his *Office*, was [*Clamantis*] of a *Cryer*. No *ſtill-Voyce*; but, a manifeſt-*publike-Voyce*. *Such* a *one*, as *ſhooke* the Wilderneſſe, and was *heard over all the Land*. He goes (as the *Crier*, be-
Mar.1 3. fore the *Iudge*): *Parate Viam*: *Make way* (my Maſters); heere comes *One* (*after me*) whoſe *Shooe*, I am not *worthy to untie*. He was *Præco*, and he doth his *Office*, *Prædicando*. For, if you aske, *how* wee ſhould *make way*? He goes-on (*Preacher-like*) and *cites* his *Text*;
Eſay 40.3. (*viz.* *As the Prophet Eſay* ſayes; *Make his pathes ſtraight.*) It is fit indeed, to *Mend the wayes*, againſt the Comming of *ſo great a perſon*. And, that they ſhould not faile, in the *Manner*; hee ſhewes them
Luke 3.5. *how*, *Every valley*, *muſt be* filled: *every Hill*, *muſt be* caſt downe; *the crooked*, *muſt be made* ſtraight; and, *the rough wayes*, ſmooth.

1. Nay, he not only *directs*; but *Labours in the Worke* himſelfe. Firſt, *Raiſing the Vallies*. Filling the *Low* and abject *People*, with *Precepts of good Life*: *who* never had ſuch *high thoughts* before; *Raiſing* them to
Luke 3.11. *Works* of *Charitie*; *To part with their Meat and Raiment*, to them that
2. wanted. Secondly, *By caſting downe the Mountaines*; humbling the *proud Scribes*, and *Phariſees*; by telling them, they were but *a generation of Vipers* (though they *bragged* to be the *Sonnes of Abraham*)

and

and that God could make as *good Sonnes* of the *Stones*, under their feet. Thirdly, He made *the crooked wayes ſtraight*; by ſetting *right* the Erring-*Publicans*, and Teaching them, to *deale directly*; *Exact no more, then what is your due.* Fourthly, Hee made the *Rough wayes* ſmooth; by Calming the harſh *Souldiers*, with *Neminem concutiatis*; *Doe violence to no man.* For, every *fruitleſſe Tree* (that, like the *Brier and Bramble*, are good for nothing, but to doe *violence* in the way; to *Scratch men*, as they paſſe, and *Rake*, what ere they lay hold on) *ſhall be cut downe, and caſt into the fire:* that the *way* may be *rid* of ſuch. And, (to ſay truth), What with *Rabbins* Traditions; *Prieſts* ignorance, and *Peoples* wickedneſſe, Gods-Vineyard was growne *a Wilderneſſe:* Therefore, *Iohns Cry* was; *Parate Viam* in Deſerto. Luk.3.8. 3. Luk.3.13. 4. Luk.3.14. Luk.3.9. Mark.1.3.

And (*laſtly*) When the *Waies* were (thus) *prepared*, he enters into their *houſes*, (the *Cloſſets* of their *hearts*,) and *Sweepes* them cleane with *Agite Pœnitentiam*; that *Nothing* might take up the *Roome*, where *Chriſt* was to lodge. Now, to haſten them the more, he tels them, That not only the *King*; but, the *whole-Kingdome* of heaven was *even-at-hand.* 5. Mark.3.2.

This, is *Goſpel.* And therefore, not only *true:* but, *glad-tidings.* If *ſo*; Why, doth he Cry *Repent? Rejoyce*, rather. No. Firſt, *Repent:* Make a *cleane houſe*, [*& tunc Venit Regnum*] and *then*, comes the *Kingdome*, wherein *you ſhall Rejoyce.* The *kingdome of heaven?* Why, that is *newes indeed.* For, till *Iohn* ſpake it, you ſhall not *reade it* (*nomine expreſſo*) *in all the Bible.* All the *Rewards* promiſed in the *Law*, ſeemed *Temporalties*; and were *ſo underſtood*; till *this Light* aroſe, and ſhewed them *another ſenſe* of the Scripture. They looked for a *Temporall King*, and a *Temporall Kingdome*; But *hee* tels them, *their King* (they looke for) is *Filius Dei*; and *their Kingdome*, is *Regnum Cœlorum.* The *former-Prophets* propounded to the *Righteous*, *Peace, Plenty, Health, Victory, &c.* for their *Rewards*; but *Iohn* preaches the *Kingdome of heaven*, to *the Penitent.* So, as *Vox Clamantis*, hee *Preached*; and, by his *Preaching, Prepared the way* for Chriſt: who was the *King of that Kingdome*, which *Iohn* preached.

3. *Baptizando.*

THirdly *Baptizando*; By *Baptizing* hee prepared his way before him. For, when hee had taught them, *how* to *Cleare the Wayes*, and (by *Repentance*) to caſt the *Rubbiſh* out of doores; hee ſees (what is left) made *cleane*, and *handſome*; Hee *ſettleth* their *Expectations* on *Chriſt*, by *Waſhing* and *Baptizing:* Teaching them to *beleeve on him, that was to come after him.* Act. 19.4.

There are conceived *Three* eſpeciall *kinds of Baptiſme.* Firſt, *Fluminis*, in *Aquâ:* with *this, Iohn baptized.* Secondly, *Flaminis*, in *Pœnitentiâ:* with *this*, Chriſt *baptized.* Thirdly, *Sanguinis*, in *Martyrio*; with *this, Iohn was baptized. Iohn baptized in Water*, unto *Repentance.*

He could not *give Repentance:* onely (as a *Miniſter*) hee *prepared th*
Mark.1.8. *way*, by giving the *Ceremony*; and (*then*) comes *Chriſt*, with the *holy Ghoſt*, and *with fire*; (that is), *Gives the gifts of the holy Spirit*, whereby they had true *Repentance: which*, is compared to *Fire*, becauſe it *purgeth*. By which, they were *enabled* and made *ready* for the *third Baptiſme alſo* (if cauſe were), to receive their *Confirmation*, even in *Sanguine*. Now, though every man have not his *Conſummatum eſt*, (his *End*, or *Perfection*) in *Martyrdome*; yet, every man hath his (*In principio*) his *Beginning*, in *Baptiſme*. The *Miniſter* (to this day) like *Iohn*, *prepares the way*, and gives the *Ceremony of the Sacrament*, by baptizing with *Water*; and *then*, *Chriſt* gives the *Subſtance:* beſtowing the *Gifts* of the *holy Ghoſt*, in ſuch *meaſure*, as may beſt ſerve to his *glory*, and the *good of the Baptized*. "By *this*, *every man* is wa-
"ſhed from *originall Sinne*, and received into *Chriſts Church*. Wee have no other *apparent doore* of *Entrance* revealed.

And it is *worth* obſervation, "That as the *firſt Baptiſme* was in
"*Iordan* (a River, which was the *Terminus*, (or common limmit)
"betweene the *Iewes*, and the *Gentiles*; thorow which alſo, the *Iewes*
"entred into their *Land of Promiſe*: So alſo, is *Baptiſme* (*there* begun) *Common* to *Iew* and *Gentile*. They may (*Both*) receive the *Benefit* of it; and they *muſt alſo* (Both) paſſe *through it*; if ever they meane to *Enter*, and *inherit the heavenly Land of Promiſe*. For, there is no *other Ordinary way* into Chriſts *Church*, but through *theſe waters* of *Baptiſme*. Thus, when *Iohn* had *prepared the way*; he opens the *Gate*, through which, *Chriſt and Wee* firſt meete. And in *this Sacrament*, *Chriſt*-himſelfe met *his People: Hee came amongſt them*, and was *Bap-*
Luk.3.21. *tized* in the *middeſt of them*; in the *ſame River*; at the *ſame Time*; by the *ſame Perſon*. And, though *for himſelfe*, he *needed* not; yet, ſince
Max. Hom.6. ſuper Epiph. Matth.3.15. he had taken on him *All man*, he would paſſe through, *all Sacraments*, ordained *for man: Which* hee called [*Fulfilling of Righteouſneſſe*]. A thing, ſo *juſt* and *fit*; that till it was done, he would not *enter into the publike execution* of his *Office*; but *then*, he *did*. For, as ſoone, as
Luk.3.21. he came out of the *Water*, hee became a *Mediator*, *Hee prayed*. So *Iohn*, not onely by *Baptizing* of the *People*; but even of *Chriſt* himſelfe, *prepared his way before him*.

4. *Moriendo.*

LAstly, He prepared his way, *Moriendo*; by *dying before him*. When he had bred expectation, by *being Borne*; told the *cauſe* of his Comming, by *Preaching*; and ſeene all *made cleane*, by *Baptizing:* ere his departure (like a good *Servant*) hee ſends forth *ſome*, to ſee
Matth.11.3. *how-neere* his *Maſter* was a Comming; *Art thou He*, which ſhould come; or, *muſt we expect another? Which*, he did *not*, to Reſolve *himſelfe*. For, with his *finger*, he could *point him out*, (*Hic eſt*;) *Ecce Agnus Dei*: but, to *Confirme* his owne *Diſciples*, *whom* he only brought

up

up to *Serve Chriſt*; that *They*, comming on this *Errand*, might know (*when they ſaw the Lame, walking*; *the Blind, ſeeing*; *the Leapers, cleanſed*; *the deafe, hearing*; the Dead, ariſing; and the Poore, *receiving* the Goſpel, &c.) that the *Kingdome of heaven* (which he had preached) *was at hand* indeed; and, that He, (who did *theſe Miracles*) was the *King thereof*: That ſo, *theſe his-Diſciples* might adhere to *Chriſt* and *Beleeve* in him. All *Iohns* worke was, but to *Prepare the way*; and *fit* the *Diſciples* for *Chriſt*. *Which*, he did ſo *effectually*: that, the firſt *Diſciple*, that *Chriſt* had, was *one of Iohns diſciples* (*Andrew* by name). And *now*, his Worke was ſo well performed, that there was nothing left for him to doe, but to *give place* to Chriſt; and that, *Moriendo*. Matth. 11. 5. Iohn 1. 40.

But; ſhall we ſpeake of *Iohns Death*, upon his *Birth-day*? *This*, is *Feſtum Nativitatis*, ſhall we *marre* the *Mirth*, and (for *one-diſh*) bring in *a Memento Mori*, to the Table? *Iohn Baptiſt-head in a Platter*? We may. For, if the *Heathen*, were commended for remembring *death* in their *Banquets*; much more, the *Chriſtian*; ſince the *Thoughts* of *death*, (in a *Chriſtian*) are but as the *Throwes* of the *Soule* towards a *New-Birth*, for the *ſecond Life*. And, we may well *joyne* the *Remembrance of Iohns death* with the *feaſt of his Nativitie*; becauſe *our Church* keeps no *Solemnitie*, for his *Death* (though the *Remembrance* of it, be in her *Calender*): but rather ſeemes, to *include* them *both* in *one*, (*this day*). Auguſti. 29.

And, to ſay the truth; *Iohns* beſt *Nativitie*, was his *Decollation*. *Then* he began, to live *everlaſtingly*. In which reſpect, we may *better* Celebrate the *day of his death*, on the Feaſt of his *Birth*; then *Herod*, could *this day* keepe his *owne Birth* feſtivall, as *he did*. For, though *he* thought *this* his-*Birth-day*, and *Iohns death-day*; yet when *Herods birth-day* came to an end; *Iohns-End*, became a *Nativitie*. *Tunc enim Chriſtianus inchoat* vivere, *cùm pro Chriſto meretur mori*. For, *then* chiefely, a *Chriſtian* begins to *Live*, when he is *thought worthy* to *die for Chriſt*.

Now; the *Manner* of *Iohns Death* is well-knowne; and the *occaſion* alſo. Saint *Marke* tels it, very *punctually* in his *ſixt Chapter*. *Herodias* had a *quarrell to him*. For *Iohn*, had ſerved a *Writ* of *Non licet* out of *Leuiticus*, and laid the *Law*, to *Herod*, concerning his *Inceſtuous Marriage* with her: for which, *Herod* had *laid him by the heeles*: and, *Shee* would have *killed* him long-ere-*this*, if ſhee *could*. But now [*Cum dies opportunus accidiſſet*] having watch'd *her Time* (like a *right-woman*) What ſhee could not, by *Strength*; ſhee doth, by *Craft*. While *Herod* is *Ioviall* at Supper, with his *Captaines*, and *Commanders*, in comes her *dancing-Daughter*; and ſo-*pleaſeth*-him with a *Turne on the Toe*, that he bids her but *aske*, *and have*; nay *Sweares*, to give her [*Quodcunque*] *what ever ſhee would*. Her *Mother* (that had *tutor'd* her) when ſhee had *choice of any* thing (even, to *halfe the Kingdome*) demands *that*, which (where it ſtood) was worth *a World*; but, *being off*, could *profit her nothing*: (ſo much, *Revenge* out-went *Ambition*, Mark. 6. 19. Levit. 18. 16. Marke 6. 21. Marke 6. 23.

in this *Malicous Woman!*) but, (no *marvell;*) for, *Quid peteret* Luxuria, *niſi* Caſtitatis interitum? What ſhould *Luſt* aske, but the *death of Chaſtitie?* So her *Daughter* did her Errand *thorowly*. Shee comes *Capering* backe (*cum feſtinatione*) in a *Curranto-pace:* ſhee ſtaies not, leſt the *King* ſhould *repent;* but (*Petivit*) ſhee *puts him* to it: Shee makes *her demand;* and *that*, with a good-will (*Volo*); *I will that thou give mee* (*Protinus*) *by and by*, (to avoid *Court-delaies*,) *the head of Iohn:* and, becauſe there were *others of the Name* (to hit him *right*,) ſhe addes, (*the Baptiſt*): But *how?* to uſe his *head*, (as we ſay) *in a Buſineſſe?* to *lift* it out of *Priſon*, and heare it once-more exhort *adultery* to *Repentance?* No; *that* was the *Quarrell*. Therefore, to put *Herod* paſt his *Equivocations* [*des mihi, in diſco*,) She will have it in a *Platter:* and *then*, let the *Voice Cry* [*Non licet*] if it *can*. But will *Herod* reward the *Dance of an Antique* with the *Head of a Prophet?* yes, The *word was out*; and it was (with him) *but a Word, and a Blow?* What is a *King*, but *his Word?* had he not *Sworne?* and had not his *Comrades* (*there*) *heard him? Noluit contriſtare eam*, hee would not ſticke to *ſhame her* for ſuch *a Trifle*. *He ſent*; and it was *brought*; and ſhe *had it* (as ſhe deſired) *in a Platter*; and *She* gave it to her *Mother*; that ſhe might *mocke that head* (being *dead*) that *Reprooved* her (*Living*); and deale, as ſhe liſt with *that Tongue*, that had *Cryed-out* on her *Inceſt*. So was the *bleſſed-head of Iohn* (who was ſent from the *holy-Trinitie*) *danced off* his ſhoulders, by a *Harlot*; as if it were *no more worth*; and *ſerved up bleeding-new*, to ſatiate the appetite of a *Tyrant*, a *Whore*, and a *wanton Dancer!*

Marke 6. 25.

Lud. part. 1. cap. 66.

It was a *Bloody-banquet* (this) that *Herod kept* for his *Birth-day*. Onely *Pharaoh, and he*, (in all the *Scripture*) kept their *Births, Feſtivall*; and *Both* polluted them, with *Blood*. *Pharaoh*, hung his *Baker*; and *Herod*, beheaded his *Preacher*. It might well be a *Supper*, indeed; ſince his *Nativitie*, belonged more-to-the-*Night*; then to *the Day*; who was (himſelfe) *a Childe of Darkeneſſe*; and not, of *Light*. *Iohn* was a *Light*, and might have *directed his Soule: he* was, *one of them*, whom Chriſt cals *Sal terræ*; and might have *ſeaſoned* his-*Feaſt:* but, *Hee* caſts-out this *Salt*, and *puts-out* this *Candle*, at *Supper*; when he moſt-*needed* him; and *ſo*, leaves himſelfe in *utter darkeneſſe*, for ever.

Gen. 40. 22.

Matth. 5. 13.

Was this the *Feaſt* of *Herods-birth?* It may be, hee paid for the *Meate*; but, he loſt the *Honour*. For, it was *rather*, the-*Feaſt* of the *Decollation* of Saint *Iohn Baptiſt*; where his *owne head* was the *principall-diſh* [*Sacrificium acceptum*] a *Service acceptable to God*; in *whoſe eyes*, the death of all *his Saints, is right precious*. But, as it was dreſs'd for *Herods Table* [*Morſus Diaboli*] a *Bit*, for the *Devill*. Tunc *enim, avidus Draco, in Servi capite*, Domini *guſtabat ſitiens* Paſſionem. For *then*, (ſayes *Chryſologus*) did the old *greedy Dragon*, in *the head of the Servant*, thirſtily *taſte* the *Paſſion of the Maſter*. *So*, was this *burning-ſhining-Lampe* put-out! *So* flew *this Angel backe*, to him that

Pſal. 116. 15.

Fol. 724.

ſent

ſent him! *So* ended, *famous-great-Iohn-Baptiſt!* who, being the *firſt Preacher* of the *Goſpel*, dyed (for *defending the Law.*) A *Flower of Virginitie*; a *Mirrour of Modeſtie*; and a *Martyr* of *Chaſtitie.* Mar.6.28.

But, *how* did *This*, prepare the *way for Chriſt?* why, *Iohn*-himſelfe hath *told* us, ere *he died*: [*Oportet illum* creſcere, *Me autem* minui]: "*Chriſts Honour, Fame*, and *Glory* muſt increaſe; but *Iohns* muſt firſt "*decreaſe.* Firſt, *Iohn* (in reſpect of *Chriſt*) even before his *death*, "began to *burne dimme*, (as *Candles* doe, when the *Day-ſtarre* appeares): beſides, *Herod* had put him in a cloſe-darke Lanthorne, (in priſon); *where* he was not much-*ſeene.* But, all *that while*, the *Sunne of Righteouſneſſe* aroſe-*higher* and *increaſed* abroad: So that (even *then*) *Chriſt* had *more Diſciples*, and *Baptized more*, then the *Baptiſt*-himſelfe. While *Chriſt* was *not-ſeene*, but by *Iohns light*; hee *with-held* his owne *Beames*, that *Iohn* might *ſhine*, and doe his-*Office*; but, *now-He* had (*ſufficiently*) *declared him* (to the end, that *Chriſt* ſhould *ſhine alone*) it was fit, *Iohn* ſhould be *gone*; that he might (ſtill) *goe before him*, even *in death* [*oportet illum* creſcere; *Me*, minui] *Iohn* muſt be [*Capite minutus*] *Shorter by the head*; before *Chriſt* muſt be [*in Cruce extentus*] *Spread* on the *Croſſe.* And, even the *Manner of their deathes*, ſignified the *growth* of their *Glories*: For the *Body* of *Iohn*, was *Cut-off*, and *diminiſhed* by the *Sword*; and *Chriſts-body* was *ſtretch'd*-out, and *extended*, by the *Croſſe.* Iohn 3.30.

If *Iohn* were once *dead*, no man would ever take *him* to bee the *Meſſiah*, any-longer. Every man would (*then*) flocke after *Chriſt*-himſelfe: whom *Iohn* had *preached*; and *to-whom* (already) hee had *ſent his Diſciples.* Which, when *Iohn* conſidered; and, how-much his *Death* would *prepare the way for Chriſts glory*, he cryed-out, [*Hoc ergo Gaudium meum impletum eſt*] *This my Ioy, is* (therefore) *full*: that *he* muſt *increaſe*; but *I, decreaſe.* As ſoone therefore, as *Iohn* was gone, there was ſuch *Running after Chriſt* (on all ſides): ſuch *Comming*, and *Going* (as Saint *Marke* ſayes), *That they had no leiſure to eate*; he was faine to *with-draw himſelfe* into the *Deſart* by Sea; and yet, it would not ſerve *the turne.* For, *many* came (*about*) by *Land*, *and were* (there) *before him.* *So-gloriouſly* did *Chriſt ſhine!* and *ſo-ſodainely*, was his *Fame increaſed*, after *Iohns-death.* Iohn 3.30. Iohn 4.1. Marke 6.31. Mar.6.33.

Nay; even *Herod*-himſelfe had no ſooner *extinguiſhed* this *Lamp*; but *Chriſts-Glory* ſhone *in his face*, and *ſo-dazled* him, that he cryes; *Who is this, that I heare ſuch things of?* for, *Iohn I have beheaded?* Hee thought *him*, ſure *enough*; *his mouth*, was *ſtopp'd.* But, hee was *deceived.* For, *Iohn*, was (*Vox*) a *crying Voyce.* You cannot *kill* a *Voice*; but, (like that of *Abel*) it cryes *the lowder*, being *freed* from the *Body.* And ſo, did *Iohn*; who, as (once) (at the *approach of Chriſt*) he *Sprang in* the *wombe* of his *Mother*, ere he was *Borne.* So now, (at the *Fame of Chriſt*) *he Sprang in the conſcience* of *Herod*, after his *death.* Which Luke 9.9. Gen.4.10. Luke 1.44.

Herod

Mar.6.14. *Herod* was ſo *ſenſible* of, that hee *Cries*; *Iohn is riſen from the dead.* And, when his *Paraſites* would *quiet* him, with *tales* (that it was *Eli-*
Mar.6.16. *as*; *one* of the *Prophets*; or, I *wot not*, who) He *cries againe, it is Iohn*, whom I *beheaded*; *He* is *riſen from the dead.* And, he ſpake *truer*, then "he was a-ware. For, *Iohn* was riſen *in Chriſt.* As *Chriſt*, *Suffers* in *thoſe*, that be *his*; So *thoſe* (that Suffer *for him*) ariſe *in him.* Hee *dies*, in *them*; *they live* in *him.* The *Voice* (indeed) was gone; Yet, here was *that*, which *It proclaimed*, (the *Eternall Word*): Which *Herod* never *had the grace to heare.* For, ſince he had *ſtopt* that *Voice*, by which this-*Word* was proclaimed; This-*Word*, (when time *was*) would not affoord Him one-*word*, though *earneſtly required.* For,
Luke 23.9. when *Herod* queſtioned him in *many words* (ſaies Saint *Luke*) *hee anſwered him nothing.*

If *Herod* dazeled *then*, at the *Memory of Iohn*; there were a thouſand-*Iohns* in this *one-Chriſt.* *This*, is the *Sunne*-it ſelfe; *Iohn*,
Iohn 1.8. was but *a Lampe*; and came onely, to *Beare witneſſe to this Light*; Now, can there be a *greater-Witneſſe* of the *Light*, then the *putting-out* of *Candles?* When *God* once-ſuffered this-*Lampe* to be *put-out*; you might bee ſure, the *Day-ſpring from on high* had *viſited* us, *to*
Luke 1.79. *give light to them, that ſit in darkeneſſe*, and *in the ſhadow of death*; and (by his *owne-Beames* now) *to guide our feete into the way of Peace.* So *Iohns death prepared the way for Chriſt*; as the *Putting-out* of *Candles* makes *day appeare, the clearer.*

And *thus* (having ſeene, What *He did Naſcendo, Prædicando, Baptizando*, and *Moriendo*) I have done with the *Second part*, (*Iohns Office*) and, *how he prepared Chriſts way.*

Now, (here) we could *conclude*; but for *one-Word* in the *Text*; which, (ſince we finde *twice* there) we ſuppoſe it *worth* a little more-*obſervation.* And that is, this *prepoſition* (*ANTE*) *Before. Iohn came* (*Ante*) *before his face*, to prepare his way, (*Ante*) *before Him.*

Ante, ſignifies *Before*, in *three ſenſes.* Firſt, *Before*, in *Precedence of Time.* Secondly, *Before*, in *Preſence of Place.* Thirdly, *Before*, in *Dignity of Perſon.* As *Chriſt* was *God*, *Iohn* was *not Before* him in *Time*, nor in *Perſon*: But, as *they were* (both) *Men*, *Iohn* was *before him*, in *Time*, and in *Preſence*; though not *in dignitie* of *Perſon.* The *firſt Ante* (here) ſignifies; that he was *before him* in *Preſence* or *Place* [*Ante faciem*] *before* his *face.* The *ſecond*, ſignifies, that hee was *before* him, in *Time*: *He* Came *before him* ſtill, to Make *way* [*Ante illum*] *before he followed.* *How* he went *before him*, in *Time*, to *Prepare*; wee have (already) *obſerved*: in that, hee was *Conceived, before him*; *borne* before him; *Preached* before him; *baptized* before him; and *dyed* before him.

We will onely now (for *Concluſion*, and *Application*) touch briefely on the *firſt*, *Ante*: *Ante faciem*; His going *before* him, in *Place* or *Preſence.*

All,

All, that *Iohn* did, was *before Chriſts face*. Hee was *Borne* (*ante Faciem*). (*Chriſt* is thought to be *by*, in the *Wombe of his Mother Ma-* Luk.1.56.
ry). He *preached*, *ante faciem*, (*Behold the Lambe of God: This is He*). Iohn 1.37.
Hee *Baptized ante faciem: Chriſt* was *with him in Iordan*. And hee Matth.3.13.
Dyed ante faciem; *Chriſt* was with him *in Spirit*, and was *ſo ſenſible* of it, That *hee with-drew himſelfe for a while, upon it*. And, it was Mark.6.31.
well *for Iohn*, that he was *ante faciem*. For, had not *Chriſt* beene *preſent*, and *looked on*, hee could never have beene ſo *rare a Saint*. *Hee confeſſes* it, himſelfe: *Of his fulneſſe* (ſayes he) *wee all receive Grace* Iohn 1.16.
for Grace. There was not a *Grace* in *Iohn*; but it came *from Chriſt*. *He* graciouſly heheld *him*: *Hee* gave him, what hee *had*: *Hee* ſaw, how he *uſed* it: and *hee* doth (now) *eternally reward it*.

A *ſhort Concluſion* of *long Premiſes*, beſt fits the *Memory*. The *uſe of all* ſhall be: That, if *wee* will *come*, where *Iohn* is; wee muſt *goe*, as he *went*. *Ante faciem Domini: Set God, before our Eyes*, and walke in his *preſence*, as *Iohn* did. Firſt, in *Sanctity* of Perſon; (like An- 1.
gels) in *Holineſſe*, and *Righteouſneſſe* all the *dayes of our life*. Second- 2.
ly, in *diligence* of *Office*. *Preparing his way to us*. *Naſcendo*; by be- 1.
ing *New Borne*. *prædicando*, by *teaching* our ſelves, to *obey his Lawes*, 2.
on the leaſt *Non licet*. *Baptizando*, by *Baptizing* our *Soules* in the 3.
Teares of *Repentance*. And *laſtly*, *Moriendo*: by *dying to ſinne*, that 4.
we may *Live unto God*. Acknowledging, that the *Power*, ſo to doe, Rom.6.11.
proceeds from *his*; *being* [*ante Nos*] preſent *Before us*; graciouſly *beholding*, and *up-holding* us. From whoſe *fulneſſe* wee receive *Grace for Grace*. *Firſt* the *Grace* of a *godly Life*; and (for *that*) the *Grace of eternall Life*. Which *God the Father* grant, for the *Love of God the Sonne*, through the *operation* of *God the holy Ghoſt*: to which *holy* and *bleſſed Trinity*, be all *Glory*, Now, and for Ever. Amen.

The

The Collect.

ALmighty God, by whose *providence*, thy Servant *Iohn Baptist* was *wonderfully Borne*; and sent to *prepare* the way of thy *Sonne* (our *Saviour*), by *Preaching of Pennance*: Make us to follow *his Doctrine*, and *holy Life*, that wee may truely *Repent*, (according to his *Preaching*); and (after his *Example*) *constantly speake* the *Truth*: *boldly*, rebuke *Vice*, and *patiently* suffer for *the Truths-sake*:
Through IESVS CHRIST our Lord. *Amen.*

FINIS.

A DISCOVRSE AND MEDITATION, VPON THE DAY OF S^t. BARTHOLMEW.

COL. 3 14.

Super omnia, Charitatem *habete, quod est Vinculum perfectionis.*

By WILLIAM AUSTEN, of *Lincolnes-Inne,* Esquire.



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1635.

A
DISCOVRSE
OF MEDITATION
AND
S. BARTHOLOMEVV

A DISCOVRSE AND *MEDITATION* VPON THE DAY OF S^t. BARTHOLMEVV.

Matth. 10. 3.

Et Bartholomæus.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* God, *my* Saviour, *and my* Redeemer.

I Have done (this day), as the *Church* hath done; pickt out *Saint Bartholmew*, from the *Catalogue* of his *Fellowes*, that we might celebrate *his Memory*, by himſelfe.

For our *warrant*. As it muſt be *confeſſed*, wee have no *command*, in the *Goſpel*, to doe it: ſo it muſt *alſo*, that we finde *nothing* (*there*) to *forbid* it. It is onely a *Cuſtome of the Church*, that leads us. A *Cuſtome*, that they had *of old*, to *write*, or *ſay*, or *doe* ſomething on *Saints-dayes*, to their *Memory*. And *ſo-ancient* is this *Cuſtome*, that *Dionyſius* (Biſhop of *Alexandria*) about 1400. *yeeres* ſince, wrote on the *Argument* of *Holy-daies* (as *Euſebius* tels us). Now, ſuch a *Cuſtome*, that hath (without *oppoſition*, or *intermiſſion*) beene ſo long-*continued* in the *Church*, may, by *this time*, be well admitted for a *law*: and therefore, not to bee *broken*.

Euſeb. Hiſtor. Eccleſ. lib. 7. cap. 19.

The *Reaſons*, why the *Church* tooke up this *Cuſtome*, to keepe *Saints-daies*, (that we may have *reaſon*, for what we doe *this day*) were (as I have learned) chiefely theſe *foure*.

1. Firſt, and principally; *Ad honorem Omnipotentis*, to the *Honour* of the *Almightie*: who *ſanctified* theſe his *Saints*, and made them *ſuch*, as through *Them*, unto *Vs*, his power and glory might *admirably* appeare. For, well ſaid *David*: *Mirabilis Deus, in Sanctis ſuis.* Pſal.68.36.

2. Secondly, *Vt vicem rependamus*, to quit our *owne part*, in honouring the *Saints*-themſelves, and their *memory*. That ſo, wee may not ſeeme altogether-*ungratefull*, unto *Them*. For, they *All* keepe a holy *Feaſt of joy*, in the preſence of the *Angels* in Heaven, for the *Converſion* of *but-one-poore-Sinner*, among *us* on Earth. If *they* then *all* rejoyce for *us*, that we are *Converted*; let *us* (reciprocally) *all* rejoyce for *them*, that *they* are *ſaved*. And, we *loſe* nothing by it. For, *Eos honorando, rem noſtram agimus*: their-*Feaſts*, and *joyes*, are *Ours*. For; they, are *Ours*. *All the Saints* (whether it be *Paul*, or *Apollos*, or *Cephas*, (ſaith the *Apoſtle*) all are *yours*; and *you*, are *Chriſts*). And not onely their *Names*, (ſince they were *juſt men*) are to be had in *everlaſting memory*; but, even their *Reliques*, any *part* of their *bleſſed Bodies* (if wee were *ſure*, wee *had them*) were not *rudely* to bee ſcattered; but, with *reverence*, to be *gathered* and *honorably diſpoſed*, in their quiet *graves*. For, *they* were the *Temples of the Living God*: the *Store-houſes* of the *Word*: the *Earthen-Veſſels* of *heavenly Treaſure*; Living *Fountaines*, and *Conduit-pipes* of the *holy Ghoſt*. But, for *praying for them*, or praying *to them*; the *one* is, ridiculous: the *other*, impious. Wee need not *pray for them*. For, they doe enjoy *eſſentially*, all they can wiſh *already*: *Imò, injuriam facit Martyri, qui pro Martyre orat*; *They injure Martyrs, that pray* for them. But, much more *injury* doth *hee* offer them, that *prayes to them*, or *worſhips them*. For, neither *Saints* nor *Angels* can *endure* to take *that*, which is *Gods due*. Saint *Paul*, *rent his Garments*, in deteſtation of it. And an *Angel*, *refuſed it*, with a ſtrong charge to the *contrary*: *Vide, ne feceris*. The Rule of *Durandus* is (and I would *all other Papiſts* were of his mind, in *this*) *Honorandi ſunt charitate, non ſervitute*: we muſt *honour them*, in Charity; *not ſerve* them, in *Idolatry*.

Coram Angelis. Luk.15.10. 1 Cor.3.22. Pſal.112.6. Durand. lib.7. cap.1. Act.14.14. Apoc.22.9. Rationale. lib.7. cap.1. Sic etiam Auguſt. in lib. de verâ religione. cap.15.

3. Thirdly, we keepe *Saints-dayes*, *Ad Contemplationem*. That, conſidering their *Excellency*, we may *reflect* upon our owne-*wretchednesſe*, and (being confounded, by comparing *their glory*, with *our miſery*) learne to deſpiſe all *Terrene* things, as they did *before* us; with this *confidence*, that if poore *mortall men*, like *us* (*ſome* of them, *Sinners of the Gentiles*, and notorious perſons) have, by *Gods goodneſſe*, obtained this *favour*, to become his *Saints*; *Wee* may be encouraged, to *hope* for the *like mercy*, by the *ſame meanes*. For, *Manus Domini, non eſt abbreviata*. *Gods Arme* (now) is, as *long*, as ever it *was*; and, as *ſtrong* too. Iſai.59.1.

Laſtly,

Lastly, Vt eos imitemur. That we may not *onely consider*, what the *Saints* have done; but (setting their *examples*, before our eyes,) *worke after their way*; and doe, as they have done *before* us. For, *they* are gone the *right-way* (we are *sure*) that are gone to *heaven*. Let us then, *this Day*, for *these causes*, keepe the memory of *Saint Bartholmew*. *First*; to *Gods glory*. *Secondly*; his *Saints honour*. *Thirdly*; for *our Contemplation*. And *lastly*; for our *Imitation*. These *foure Reasons* why we keepe *Saints-Dayes*, as they are the *causes* of *this worke*; so, shall they be, the *Limits* of *mine*. 4.

First then, to the *glory* of *Almighty God*, (the *Sanctifier* of all *Saints*; the *Glorifier* of all, that *glorifie* him) be *all* (that followes) *conceived*, *written*, and *applyed*. And, (*eo nomine*) to that end, and purpose, I proceed to the *Second*: *So* to revive the honourable-*Memory* of his faithfull *Servant*, (*Saint Bartholmew*) that *Hee*, may be *honoratus in Charitate*; and *wee* may, *Vicem nostram rependere*. 1. *Ad Honorem Omnipotentis.*

In *reviving* of the *Memorie* of a *Man*, long-since *dead and gone*, we have an *old rule* given us to *talke* by. *De Mortuis* nil, *nisi bonum*: to say *nothing*, but *good*. Take heed we *bite* them not; For, *Mortui non mordent*: they *bite no-body*. It is (*commonly*) *true*. But yet, the *dead*, (though they have lost their *Teeth*) yet they have not lost their *Tongues*: they have *certaine workes* (saith Saint *Iohn*) *that follow them*; and *they* become *living-Tongues*, in *other*-mens *mouthes*; when *They*, are in their *Graves*. That, say *wee* what we *can* (in praise of them) we shall be *cryed-downe*; if the *Workes*, they did-*alive*, speake to the *contrary*. 2. *Vt Vicem rependamus.* Apoc. 14. 13.

Saint *Bartholmew* (to the *honour* of whose memory, wee would faine say *somewhat*, this *Day*) is long-since *turned to ashes*. And, where to find any *true report* of *any* of his *Workes*, or *any* of his *Words*, to give a *testimony* of him (to direct us in his *Commendation*) will be *a hard* matter. For, in the *whole Scripture* (the *truest-Record* we have, of the *Acts* of the *Apostles*) *he is*, but in a manner (as *Plinie* sayes, of the *Nightingale*) [*Vox*; *& prætereà nihil*] a *Name*; and *scarce any more*. For, this small-*Text* [*Et Bartholomæus*] is *all*, we find of *him*. *Hee* is (but *foure times*) *named*, in *all the Scripture* neither: and *then*, but *onely-named*, without *any*-relation of *any-word*, or *deede*, of *his*. Not *one* of the *rest* of the *Apostles*, but hath *some description* of *Countrey*, *Kinred*, or *Sir-name*, whereby more *particular-notice* may be taken of them. As, for *example*.

We learne in Scripture, that *Simon Peter* (the *sonne* of *Iona*) was a *Fisherman* of *Bethsaida*. *Andrew* was his-*Brother*. *Iames and Iohn* (the sonnes of *Zebedeus*) were of the *same-Profession*: and *Philip*, of the same-*Towne*. *Matthew*, was a *Publican*, and was called *Levi*. *Thomas*, is knowne by his *Story*, and *Surname* Didymus: as *Simon Zelotes* is, by his *Countrey* (or *Disposition*) called the *Canaanite*. *Iames*, (called the *Lords-brother*) was the sonne of *Alphæus*. And *Iude*, (sometimes, called *Lebbæus*; sometimes, *Thaddæus*) was his-*Brother*. The Iohn 1. Iohn 1. 44. Matth. 9. 9. Iohn 20. 24.

wofull *Story* of *Iudas*, is well knowne: and, how *Matthias* was
Verse 23. choſen, in *his place*, is recorded in the *firſt of the Acts*. Of *theſe*; *ſome* of their *Callings*, *Queſtions*, *Anſwers*, or *Acts*, doe (ever and anon) fall into the *Story*: But, of *Bartholmew*, there is no notice taken *there* of any *other-Name*, he had (of the *Time* of his *Calling*; of his *Countrey*; of his *Kindred*, or of *any* thing, that *He* (in particular) either *did* or *ſaid*) through the *whole Story* of the *Goſpel*. Neither doth Saint *Paul* (in any of his *Epiſtles*;) or Saint *Luke*, (in the *Acts*) make *any mention* of his doings; as they *doe*, of *divers other* (his fellow-*Apoſtles*). So that, *He onely* and *His Memory* (of all the *twelve*) ſeeme, in a manner, to be utterly-*loſt*, and *forgotten*; if you ſeeke *Him*, *explicitely*. *Where* ſhall we ſeeke him, *then*?

It muſt be confeſſed, the *Scripture* is very *ſilent*, concerning *Him*; Yet, *ſomething* may be *heard* of *Him*, *elſewhere*, that may be *true*. For, though *All*, that the *Scripture* containes, be *true*: yet, *all Truths*, are not contained, in the *Scripture*. *Somewhat* (of his *Deeds* or *Sayings*) may *live*, and *ſpeake* in *Tradition*, that may (I ſuppoſe) be received with *an hiſtoricall faith*, without *offence*. We will therefore (if you pleaſe) take notice of *thoſe Things* concerning *him*, which *live* in the *report* of divers of our *Church-Hiſtorians*, and *Fathers*, as *they* have conceived, and learned from *Antiquitie*.

1. *Who* was, this *Bartholmew*. *Firſt*, I finde great *queſtion* amongſt thoſe *few* (that I have conſulted withall) *Who* this *Saint Bartholmew* ſhould be. *Serarius* (whom they call the *Learned-Ieſuite*) in his *Tract de Apoſtolis* is induced (by *Galatinus* and *Onuphrius*) to thinke that He was *Nathanael*, and that *Bartholomæus* was but his *Surname*: (as *Bar-Iona*, was to *Peter*). And he cites (in the firſt place) for his opinion, *Rupertus Abbas* (who writ *five hundred yeeres* ſince). Whoſe opinion (as I have found, in his *Second Booke* on the *firſt of Saint Iohn*) was; that it was very like this *Bartholmew* ſhould be *Nathanael*. *Firſt*, becauſe *Bartholmew* is
Ioh. 1. 45. ever-*named* together with *Philip*; who was the *firſt bringer* of *Nathanael* to Chriſt: and therefore, like he ſhould *ſtill* be *joyned* with *Philip*, (being, in *all thoſe places*, called by his *Surname-Bartholmew*, and not *Nathanael*.) *Secondly*, becauſe Saint *Iohn*, (who *onely* writes the *Story of Nathanael*) doth *ſparſim*, (as he ſaith,) at *ſeverall times*, (though not, in one place, *together*) name *all the Apoſtles*, but onely-*Bartholmew*. And, all the other *Evangeliſts* name *onely-Bartholmew*, with *Philip*; and never mention *Nathanael* at all. Therefore, it is likely, that *they all* meant the *ſame Man* by *divers Names*. *Thirdly*, becauſe this-*Surname* (*Bartholomæus*) ſignifies *Filius ſuſpendentis aquas*. Therefore, *fortaſſis* (ſaith He) *Bartholmew* is *Nathanael*. For *He*, being of *Cana* in *Galilee* (when there was a Marriage *there*) the *third* day, *fortè per occaſionem ejus*, *Dominus* invitatus *ad Nuptias*, *Aquas in Vinum convertens*, *in admirationem omnium illas* ſuſpenderat. But (by the
cap. 10. Queſt. 35. way) *Remigius*, cited by *Teſtatus* upon *Matthew*, gives a *better* morall-reaſon for this *Name*. *Interpretatur* (ſaies He) *filius ſuſpendentis aquas*,

Tract. de Bartbol.

aquas, (id eſt, *Chriſti*,) *qui* Corda *ſuorum prædicatorum*, à *Terrenis* ad *Cœleſtia ſublevat &* ſuſpendit. *However*; *this* is the opinion of *Rupertus*. And, it ſeemes of ſuch waight, in the opinion of *Ianſenius* (Biſhop of *Gaunt*) that, in his *Concordiâ Evangelicâ*, he ſaies, *Rupertus* takes *Bartholmew*, to be *Nathanael*, (*certè, valdè probabiliter.*) *Contrary* to all which, * *Baronius* ſaies (in *Anno Chriſti*, 31.) that *ſome* have thought *Nathanael*, to be *Bartholmew*, *Levibus conjecturis permoti, quibus* minimè *aſſentimur*. And reaſonable *good cauſe* he hath to *diſſent*. For, S^t. *Auſtin* (whoſe *authoritie is, as good*, as *any* of the former) ſaith peremptorily (in his 7th. *Tract* upon Saint *Iohn*) that *Nathanael*, was *none* of the *twelve*: neither is *He* found in the *firſt*, *middle*, or *laſt place* of the *Apoſtles*. And He gives this *reaſon*, for his *opinion*: *Intelligere debemus ipſum* Nathanaelem, *eruditum ac peritum legis fuiſſe*; *propterea noluit eum Dominus inter* Diſcipulos *ponere*. *Quia* Idiotas *elegit*, *ut confunderet Mundum*. Of the *ſame minde* was *Ludolphus* (in *Vitâ Chriſti*): where he ſaith, that *Nicodemus alſo* (for the *ſame* cauſe) was not admitted into the *number* of the *Apoſtles*. Theſe, are the *opinions* for his *Perſon*. Now, for his *Condition*.

Loco prædicto. Cap. 17. * Numero. 28. Part. 1. cap. 24.

Some ſay, he was a *Fiſherman*: as *Toſtatus* (upon *Matthew*) ſeemes to collect, from *Euſebius*, in his Booke *de Præparatione Evangelicâ*. And farther, affirmes him to bee a *Iew*, of the *Province* of *Galilee*, (a poore *unlearned man*, and of no *fame*): lead (peradventure) by the *Romiſh Breviary*, that cals him *Apoſtolus Galilæus*. Of *this opinion* likewiſe is *Baronius* (in his *Martyrologe*): citing, among *others*, *Ioſeph Humilis*; whoſe praiſe of Saint *Bartholmew* is found in *Simeon Metaphraſtes*: and is reported, at *large*, by *Surius*. Where (ſaith *hee* of *Bartholmew*) *è minimo, maximus*; *&, ex Piſcium piſcatore, hominum Piſcator factus eſt*. But, there are *others* of an *other* opinion. As *Petrus de Natalibus*, (Biſhop of *Equilinum*): who holds, that (*firſt*) he was *no Iew*, but a *Stranger* of the *Gentiles*, and borne in *Syria*. Of which opinion alſo; *Iſidore* (*Epiſcopus Hiſpalenſis*) ſeemes to be. For, in his *Etymology* of *Bartholomæus*, he ſaith: *Syrum eſt hoc Nomen, non Hebræum*: though *Baronius* be of the *contrary* opinion. Secondly, (that you may have the *Epitome* of his *Legend*, from the *ſame Peter*) hee ſaith: that, in *Syria*, *Bartholomæus*, was *Nephew*, and *heire* to the *King* there: and thereby *Solus* (*ſecundum carnem*) *Nobilitate decoratus*: hee *onely* (of all the *Twelve*) had *Nobility*, by *Birth*. That he was a *Syrian*, is a conjecture, not very much *unlikely*. For *Bar-Tulmai* (as *Tremelius* writes) or *Bar-Tholomai* (as *others*) in *Syriacke*: ſignifies the Sonne of *Ptolomæus*. *That*, which the *Greekes* and *Egyptians* call *Ptolomæus*; the *Syrians*, call *Tholomai* (ſayes *Ianſenius*). And ſo, hee might ſeeme to be ſome *Great-Mans* Sonne, of *that Name*, in that *Country*. For, it is an *uſuall* thing (in *Scripture*) to call *Men*, onely the *Sonnes* of their *Fathers*, without any *other Addition*. Neither is the *Scripture* againſt his *being Noble*. For, it ſayes *not*; that *Not any Noble*: but, that *Not many Noble* ſhall bee choſen. And, *one* in

2. His *Condition*. Cap. 10. queſt. 35. In Feſto S. Bart. Auguſt. 25. In Auguſt. 24. Lib. 7. cap. 103. Catolog. Sanctre. Fol. 1002. In notis ad Martyrol. Auguſti. 25. Concord. Evang. cap. 17. 1 Cor. 1. 26.

Twelve; is, not *many*. Thirdly, *hee ſaith*, That *Bartholmew* (hearing of the Fame of *Chriſt*) defired to be his *Diſciple*; with *condition* of this one ſmall *Indulgence*, that (according to the *dignity* of his *Birth*) he might ſtill weare his *purple*. "Which, our Saviour *gran-*
"*ted*; but, told him (withall) that *hee* (who was *now* ſo loath, to
"*put off his Purple* for his ſake) ſhould (*hereafter*) for the *ſame cauſe*, willingly *put off his skin*. Which laſtly, was accompliſhed in *India*, by *Martyrdome*. *Where*, as *Dorotheus in vitis Apoſtolorum* (if it be *his Booke*) ſaith, *He preached Chriſt*, and (ere he *dyed*) delivered unto them the *Goſpel of Saint Matthew*, in the *Hebrew* tongue. *Which*, is alſo re-
Lib. 2. fol. 45. ported by *Authors*, we are more certaine of (*Baronius*, in his *Martyrologe*; and *Sixtus Senenſis* in his *Bibliothecâ*), who addes; that thoſe *Indians*, were called *Fortunati*.

3. His *Martyrdome.* His *Martyrdome* there, under *Aſtyages*, for converting his Brother *Palæmon* (that *after* became *Biſhop* of the place) is *diverſly* reported. *Some* ſay, that he was *Crucified*. *Some*, that he was *flea'd*. And *ſome*, that hee was *beheaded*. But, they are (*thus*) *reconciled* (by the ſame *Biſhop* of *Equilinum*); That, the *firſt day*, he was *beaten with Cudgels*; faſtened to the *Croſſe*, and *Flea'd*: where hee continued *preaching the Lord*, untill the *next day*; and *then*, he was (laſtly) *beheaded*. *This*, is the cauſe, why the *Romane Breviarie* (ſecundum *Vſum Sarum*)
In feſto S. Bart. cals *Bartholmew-day*, *duplex Feſtum*. For, *ſome* keepe the *day* of his *Excoriation*: and *ſome*, the *day* (of his *Decollation*) *holy*; in his Me-
Lib. 7. cap. 25. morie (as *Durandus* reports, in his *Rationale*). *This alſo* makes mee
In notis ad thinke; that, for this cauſe, *Surius* ſet his-*Day*, on the *foure and twen-*
Mart. Aug. 25. *tieth*; and *Baronius* (with the *Greekes*) on the *five and twentieth* of *Auguſt*: but, *our Church* keepes the *foure and twentieth* conſtantly, in *memory* of *both*.

4. His *Reliques* *Laſtly*, His *Reliques* (that his *very bones* might ſuffer another perſecution) after Buriall, were taken up by the *Infidels*, and throwne into the *Sea* (with the *Reliques* of *other Saints*, there buried, with him) but, were (*after*) caſt up in the Iſle-*Liparis*; and there, againe-Interred by *Agatho* (Biſhop of that place) ſaith *Ioſeph Humilis*, in *Metaphraſtes*. From *whence*, by *ſome*, (who for *pure devotion*, cannot let the *Saints* reſt in their *Graves*) they were *tranſlated* to *Beneventum*. And, frõ *thence* (that we may ſee *this Saint* is not altogether a *Stranger*, *heere*)
Hiſt. Novor. lib. 2. fol. 51. I find in *Eadmerus* (lately-publiſhed, by my worthy friend, the learned-*Selden*) That there was an *Arme* of S. *Bartholmew* brought hither
In *England.* into *England*, by a *Biſhop of that Citie*. Who, in the time of *Canutus* the *Dane*, came *hither* to procure *Money* thereby, toward the preventing of a *Famine* like to ariſe in his own *Countrey*. And here (in the preſence of the *Queene* in *perſon*; and of a great aſſembly of many *Monks* of the *Clergie*, and a multitude of *people* of both *Sexes*, and *Ages*) the ſame
They began to ſuſpect it, in theſe times it ſeemes. *Biſhop of Beneventum* taking an *oath* upon the *Altar* (by the *Body of Chriſt*, & by the *Reliques of Saints*, &c.) that the *ſame* was the *very Bone of Saint Bartholmew*, without all equivocation; he *ſold* it for no ſmall

ſtore

ſtore of *ſilver*, to the *ſame-good-Queene Emma* (Mother, to *Edward* the *Confeſſor*). Who, (in the name of *King Canutus*-her-Husband, and *her ſelfe*) did *ſolemnely dedicate* it to the *Church of Canterbury*. What is become of this-*Arme*, (that was thought, ſo much to enrich the honour of our kingdome, at that time) I cannot *learne*: only I find, by a *Copy of a Record* in the *Tower of London*, that *Edward the firſt* (in the *eighteenth* of his Raigne) declares by his *Letters-Patents*, how he had received of *William* (the *Prior* of the *Holy Trinitie* of *Norwich*) among divers *other Reliques* (as of *Aarons Rod*; of *Zacharie* the *Prophet*: of the *Innocents*, *&c.*) *Vnam particulam de Sancto Bartholomæo.* (All *which*, were *in quâdam Capſula contentæ*) To *have*, during his-*life*. *Which he promiſes*, he will cauſe to be *reſtored by himſelfe* or his *Heires*, ſine *difficultate*. Whether *this* were a *part of that Arme*; or, whether any *other places*, of this Kingdome could bragge of his *Reliques*, is *uncertaine*. But, it ſeemes, *Beneventum* loſt all her hold of them, by *letting goe thīs Arme*: which (as *Eadmerus* ſayes) was kept *a-part*, (and peradventure, *ſtolne*) from the *reſt*, to ſerve *againſt* ſuch a time of need. For, *the Body*, about *fiftie five* yeeres (or, not *ſo much*,) before the *ſale* of *this Bone* (which was betweene *Anno* 1018, and 1038.) was *tranſlated* from *Beneventum*, to *Rome*; by the Emperour *Otho the Second*, *in Anno Domini*, 983. as *Surius* tels us from *Baronius*-his-Notes on the *Martyrologe*: *Auguſti* 25. *This*, he reports from *Friſingenſis*, and from a *Manuſcript* in the *Vaticane*, at *Rome*. Where, if the *Body of this Saint* be indeed; I heartily deſire, that (yet, at laſt) his *Bones may reſt in peace*, till the bleſſed comming of his *Maſter*. And ſo much, concerning his *Reliques*, with the *conſequencies*.

Memb. 16. 20.

Surius Aug. 24.

Friſing. lib. 6. *cap.* 25.

Now, concerning his *Nobility*: *which* I touched *before*. There is a *Tradition* (which I find, not in *Abdias*, Biſhop of *Babylon*; nor, in any of the *common Legends*, that I thinke, were *almoſt-all-tranſcribed* from *him*,) which is *this*; That, when our *Saviour* at his laſt *Supper*, ſaid [*One of them ſhould betray him*] *they* (dreaming *then* onely-of a *Temporall Kingdome* in Chriſt) *looked upon one another*, and began in "their *hearts* to *ſuſpect Bartholmew*, as moſt *likely* to doe it, to get the "*dominion* over them; ſince *he-onely* (of them *all*) by the prerogative of his *Princely Birth*, had any colour to *claime*, or make *title*, to a *Crowne*. It is therefore *ſuppoſed alſo*, that the *Nobilitie* of his deſcent "(from the *Kings* of the *Gentiles*) gave the *onely-occaſion* at the *ſame* "*time* to the *Contention*, that preſently followed among *them*, for "*Superioritie*; and who ſhould ſeeme to be *the greateſt*. *Hee*, (that "*conſiders well the anſwer of our Saviour*, in that place) may (peradven- "ture) be induced to imagine that *ſome ſuch thing*, concerning *regall* "*government* was the *occaſion* indeed. For, *thus* hee anſweres, (to "ſtop their Contention) there; *The Kings of the Gentiles beare rule* "*over them, and they that beare rule over them, are called gratious Lords* "[*Vos autem non ſic*] *but you, ſhall not be ſo: let the greateſt among you,* "*be as the leaſt; and the chiefeſt, as him that ſerveth.* As if, he ſhould have

His *Nobilitie.*

Certaminis Apoſtolici lib. 8.

Luke 22. 25.

"have ſaid: *ſuſpect not Bartholmew*, becauſe he is *great*, and deſcended "from the *Kings of the Gentiles*, that *hee* ſhould *betray me*; or uſurpe "*Authority* over you (like *them*) *to beare rule* and be called *gracious* "*Lord*; it ſhall not *be ſo* with *you*: It is no *ſuch-Government* (or, "*Kingdome*) that I intend to *leave among you*: for (*heere*) the *grea-*"*teſt* ſhall be *leaſt*, *&c.* And, if *Bartholmew* were the *greateſt*, *by Birth*, among them; certainly *leſſe* he could not *well* be made. For, there is *little mention* made of *him*; (yea, even the *leaſt* of them *all*): "as if, "*the greateſt in worldly Account*, were *leaſt worth the Accounting of.*

Lib. 7. cap 103. (*This Story* (of his *Nobility*, and their *Contention*) *Petrus de Natalibus* confeſſeth, he had from *Damaſcenus*. But, *which Damaſcenus* hee meanes, I cannot learne. I never (*yet*) heard of *any* of that name; but *theſe*: *viz. Iohn Meſuë Damaſcenus*, the *Arabian* (a *Mahometan*) who is *unlike* to write of this *Argument*. Secondly, *Nicolaus Damaſcenus*, whoſe *Booke* is loſt (though often cited by *Ioſephus*). Hee wrote *before Chriſt*; and therefore, could not mention *Bartholmew*. Thirdly; *Damaſcenus Studites* (a *Monke of Theſſalonica*) that wrote the *Theſaurus*. And fourthly, *Iohn Damaſcenus* (the *Father*) who was a *Prieſt of Conſtantinople*, and lived under *Leo Iſauricus*. *Both theſe laſt* I have conſulted; *one*, by a *friends hand*: and the *other*, *my ſelfe* (with what *diligence*, I could) peruſed; but, can find *no word* of *this*, in them. Neither have their *Indexes* ſo much as the *name* (of *Bartholmew*, or, *Syria*) in *either* of them. *Bilius* (that ſet forth *Iohn Damaſcenus*) ſayes, that *Trithemius* names *another Damaſcenus*; but, hee affirmes him to bee *miſtaken*, and that they (*both*) were, but *one*. Laſtly, *Poſſevinus* in the *Venetian Catalogue* (at the end, of his *Apparatus*) nameth *Sententiæ Damaſceni* to bee a *Manuſcript* in the *Library* at *Venice*; not *extant* in print (that I can learne). And, it may bee, *Peter de Natalibus* (being a *Venetian*) might read it *there*. But, it is not *certaine*, to *affirme* it; and therefore, wee muſt take it *from him*, on his *owne word*, that it is in one-*Damaſcenus*, or *other*: or elſe (perhaps) *theſe Names* may be miſtaken. If any pleaſe to take the paines to ſearch after a thing, ſo little neceſſary; a little more leaſure, and induſtry (perhaps) may diſcover it. But, I ceaſe *heere*; not willing, to make this *parentheſis*, any longer).

Impreſſ. Venetiis. Anno 1503.

In Initio Libri.

How true, this Tradition is: that his *Nobility* cauſed their *Strife*; I cannot determine: but, it ſeemes, that there hath been ſome *Credit* given to the likelihood thereof. For, hence (ſaith that ſame-*Peter*) hath divers-*Churches* appointed this-*Story* of this *Contention*, to bee the *Goſpel for Saint Bartholmews-day*. Among which number, *our Church of England*, is one. For, *our Goſpel* for this *day*, is this very *Story* of the *Contention*, in the 22. *Chapter* of Saint *Luke*; *beginning*, at the 24. and *ending*, at the 30. *Verſe*.

Catolog. Sanctor. lib. 7. cap. 103.

Luke 22.

Super Matth. cap. 10. q. 35. Many *more* miraculous things are reported of *him*, in *India*: of which, *Toſtatus* ſayes *well*: *Alia autem fatua de eo confingunt, vix parvulis enarranda.* In which *number*, may his foreſaid *Common Le-*

gend

gend (fathered on *Abdias* Biſhop of *Babylon*) bee well accompted. *Which* (though it be certainely very *ancient*; and, peradventure, *originally* written in the *Hebrew tongue*; as *Lazius*, that ſet him forth, *reports*) yet hath juſtly felt *Cookes-Cenſure*, for the evident, and ridiculous *Fables* therein. But the *cauſe*, of all theſe incertaine *Inventions*, is the *ſilence of the Scripture*. For, (as *Toſtatus* in the *ſame* place, well noteth), *Quia Veritas, propter taciturnitatem, non lucet*; *mendacio, ſe ingerendi, locus eſt*. *In Epiſt. ante lib. Cenſ. Cooki. fol.* 44.

But, we will leave this His-*Traditionall-Story*, to the diſcreet Chriſtians Conſideration: not daring to make it a *foundation*, to build on; leſt *all* come to the *ground*, with it. And, we will (*now*) ſee what may be gathered from the *Scripture it ſelfe*, for the honour of *his-Memory*. For, though the *Scripture* be ſo ſilent in *this*, that it doth not *expreſſely proſecute* his Story (as I have ſaid): yet, it is not *ſo-ſilent*, but that (*implicitly*, and *incluſively*) it ſaith *enough* for his *honour*. For *firſt*, we finde him, in this *very-Text*, expreſſely to be called *an Apoſtle*. Now *the names of the twelve Apoſtles are theſe* (ſaith Saint *Matthew*, heere;) *and Bartholmew* is, in the *number*. A *Title*, of the *higheſt dignitie in the Church*, under *Chriſt*; who was *himſelfe*, alſo, an *Apoſtle*. *Next*, we find, that he came *fairely* by this Dignitie; being *called* to it, *Luke* the *ſixth* and the *thirteenth*. *Next*, being of this-*Dignitie*, we know what *power* he had, (with the *reſt*) over *uncleane Spirits*, and to *heale Sickneſſes*. *Next*; that he had *power* to *retaine*, and *forgive ſinnes*. *Then*, that *He was ſent to Preach*; *firſt* to the *Iewes* onely: and *laſtly*, to *all Nations*, both to Teach and Baptize. In the *execution* of which *Office*, he was ſo diligent and *faithfull a Miniſter*, as he is *conceived* to be a *fit patterne* herein, for the *whole Church*. For, *thus* prayes *Shee*, on this-*day*. *Grant*, we *beſeech thee, unto thy* Church, *both to love that*, he *beleeved*; and to *preach that*, he *taught*, *through Chriſt our Lord*. And, this opinion the *Church* not onely hath had of the *ſoundneſſe of his Doctrine*; but, as confident ſhee ſeemes of his *working Miracles*: (and *that*, as *powerfully*, as *any* of the *reſt* did). For, *She* hath appointed (for the *Epiſtle* of *this day*) the 5th. *of the Acts*, and the 12th. *verſe*; where it is ſaid; *Thus by the hands of the Apoſtles were many ſignes and wonders ſhewed, among the People*, &c. In which number of *Miracle-workers*, was *Bartholmew*. For, it *followes* there, (in the *ſame-verſe*), That *they were altogether with one accord, in Salomons Porch*, at that time. *Laſtly*, the *Church* doth alſo acknowledge, that *He* had the *Honour*, to be *one* of *Thoſe*, that (as our *Saviour* ſaid) ſhould *be delivered up, to be afflicted, and hated of all Nations*, (yea) *and killed for his name-ſake*. For, upon-*this-day*, doth *Shee honour him*, in Celebrating the *Memory* of his *Martyrdome*, to the *glory of Almightie God*. Who ſhall (*hereafter*), for the *ſame cauſe*, ſo *honour him*, when hee comes himſelfe to ſit on the *Throne of his Majeſtie*, that *Bartholmew alſo* ſhall ſit upon *one* of the *twelve Thrones*, and *Iudge the twelve Tribes of Iſrael*. *Theſe*, are the *honours*, that are derived unto him (*implicitely*)

1. Matth. 10. 3.
2.
3. Luke 9. 4.
4. Iohn 20. 23.
5. Matth. 10. 5. Matth. 28. 19.
6. *Vide* the *Collect.*
Matth. 19. 28.

by

by the *Scripture*: and (*expreſſely*) by the *Church*. In calling of *all* which to minde, (having to the *glory of Almightie God*, who made him *ſuch*, done *honour* (as our dutie is) unto the *Memory* of this-*his*-*Saint*, this *day*, *Vicem noſtram rependentes*): Let us come, to the very *Text*; and ſee, what we finde *here* for *our ſelves*, *ad Contemplationem*: Which may alſo leade us to *ſomething*, *in the end*, that may be *ad Imitationem*.

3. *Ad Contemplationem.*

The *object* of our *Contemplation* is not very-*great*. For, looking on *this-Text*, it is but *two words*: a *Name*; with, an *Et*: [*Et Bartholomæus*] is all. A man would thinke, there were no *great-ſenſe* in this: and therefore, no *great-matter*. But, it is *Scripture*; and if it be *there*; what ever it be (*long*, or *ſhort*) not *one Iôta of it ſhall periſh*. There was *vertue* in the very *hem* of *Chriſts Garment*: much more, in the *leaſt word of his mouth*. His *Garment* was (*long ſince*) loſt *by loſt*: but *his Word* is ſalne to *our lot*; and *that*, *continues for ever*. It is (*all of it*) good for *ſomething*. For (as Saint *Paul* ſaies) *Omnis Scriptura* (*Iôta's*; *Et's*; *tittles*, and all): the *whole Scripture is given by inſpiration from God*; *and is profitable to teach*, *to improove*, *to correct*, and *inſtruct in righteouſneſſe*. To *one good end*, or *other*, it is *all profitable*. As we ſhall ſee, by this-*little-peece*, if we fixe our *Contemplation* a while on it.

Luk. 8. 44.
Ioh. 19. 24.
2 Tim. 3. 16.

1. *Hee was, a Saint indeed.*

The firſt thing (then) I obſerve, we have gained by this *Text*, is, that we are *ſure* (and *that*, by the *Scripture* it-ſelfe) there was *ſuch a Man*. *Next*, that he had a *Name*, (*Bartholomæus*). *Laſtly*, that he was a *Saint-indeed*. "For, *this* is more *advantage*, then many in the *Ro-*
"*mane Church* can have: who worſhip *Saints*, and make them *Patrons*
"to many Societies, of *whom* it is very *doubtfull* whether there were
"ever *any-ſuch*. Such *Patrons*, the *Pope* hath not onely made *Saints*;
"but (peradventure) *Men*; that (*before* hee named *them*, for *ſuch*)
"were not, *in rerum naturâ*. Meere *non entia*: and had neither *Name*,
"nor *Being*: Such is his *power*, (attributed to him by his *Sycophants*)
that there can bee *no Saints*, but of his *making*! "And, not much
"*care* he takes (it ſeemes) in their *making*, neither; letting them *ſlip*
"into the *Calender* (by *bunches*, and *hundreds*): among *whom*, *ſome*
"hee hath made *Saints*, that have no *Names*, (as *Maſſa candida*, that
"*lumpe of Saints* together): *ſome*, that wee find not *named in Scrip-*
"*ture*, hee hath made *Saints*, and *given-them Names*; (as *Longinus*,
"that peirced *Chriſts ſide* with the *Speare*; and *Geſtas*, or *Giſmas*, the
"*good Theife*). And *ſome Saints*, hee hath made in *Cluſters*: that it
"is very *doubtfull*, whether they were *Men*, or *Women* (as the *hundred*
"*threeſcore* and *five* Martyrs, &c.) *Laſtly*, *ſome others*, he hath let in
"for *Sainted-Martyrs*, of *whom*, ſome *doubt*, and others *beleeve*, that
"they were *rather* executed-*Traitors*: and *ſo*, more *like*, to bee
"*Devils*. But, for *Bartholmew*, we are heere *aſſured*, in the *Regiſter of Truth*, that there was *ſuch a Man*: that, hee was called *Bartholmew*; and, that hee was a Saint-indeed. For, he is *heere* in the *Catalogue* of *them*, that were *viſibly ſanctified* by the *holy Ghoſt* himſelfe at *Pentecoſt*,

Durand. lib. 7. cap. 1.

Pet. de Natal. lib. 7. cap. 105.

Pentecoſt, (*Act.*2.) And for *them*, I hope we ſhall not need a *Canon* from *Rome*. For, the *Apoſtles*, are *Canonized in the Scripture*-it-ſelfe; where you ſhall read of them [*Sancti Apoſtoli*] when they were upon *Earth*: and [*Sancti Apoſtoli*] when they were in *heaven*. So that, in *this*, *our Church* (whatſoever *Rome*, *otherwhiles*, doth) cannot bee ſaid, to celebrate *Shee knowes not what*. For our Saint *Bartholmew* was a *Man*; knowne by his *Name*, to be a *Saint* indeed. Phil.3.5. Apoc.18.20.

The *next* thing, obvious to our *Contemplation*, is; that this *Saint*, was an *Apoſtle*: which is *more*, then a *Saint*. For, *every Saint* was not an *Apoſtle*: nor (indeed) was *every Apoſtle*, a *Saint*. For, *Iudas*, was a *Devill*. But *Bartholmew*, I meane is a *Saint*, that (by being an *Apoſtle*) is become the *fitter Patron* for a *Society*. For *thereby*, he was a *Man*, that was *of a Society*, himſelfe. I meane not, that-*great*-and-*generall*-*Society*; of which, we are *All* (the Communion of Saints): but, of that *particular*-*Society* pickt out from the *reſt*, (the *twelve*-*Apoſtles*) which was of *Christs owne making*. Sure, we may *now* bee bold to ſay, that *Societies* are not onely *lawfull*, but alſo *commendable*, ſince here wee find *one*, whoſe *head* is the *Sonne of God*, and all the *members* (*Saints*). Into which number, *our Saint* is entred, and inſerted *heere* with this *little word* [*Et*]: the *firſt word* of our *Text*. [*Et Bartholomæus*] is the *knot*, that makes *him*, to bee of *their Society*: and *Them*, to be of *his Society*. *Et*, is a *Conjunction*: a *word*, we may not *miſſe* (as *little*, as it is) nor *paſſe-by-it*. For, it *begins* our Text: and it is a *part of ſpeech*, very *deare* to *God*. "I have often heard it "ſaid, that God loves *Adverbs*, better then *Adjectives*: hee cares "*more* for *quàm bene*, then *quàm bonum*. But, I am ſure, he loves "*Conjunctions*, *beſt* of all. *Chriſt*-himſelfe (with *reverence*, I uſe the word) *is a Conjunction*. He is the (*E T*) betweene *Alpha* and *Omega*: the (*E T*) betweene *God* and *Man*: the (*E T*), berween *Prieſt* and *Sacrifice*, uniting *all* in himſelfe. Hee is the (*E T*) heere, that makes *Bartholmew*, *one* of them; and the *Conjunction* that *knits* them *all* into *one Fellowſhip*. *So well* God loves *Conjunctions*; that *hee* would have no *good-thing*, to be *alone*. For, when *hee* had made *all things*, and *ſaw* that they were *good*; the *firſt*, *non eſt bonum*, that ever he *pronounced*; was upon *Eſſe ſolum*. So well hee loves *Society*, as hee loves his *owne-Being*. For, the very *Godhead*, is a *Society*; a *Trinity* of *Perſons*, in *Vnity* of *Eſſence*. Next *him*; *Man*, (whom he made by his *owne*-*patterne*) is a *Society* in himſelfe: *Male and Female created hee them*. For *both*, are but *Homo*. And ſo *proper* is *Society* to *humane-Nature*, that we ſay of an *unſociable Man*: hee wants *humanity*. Now, out of *this* ſmall-beginning, *God* made a *greater Society*, conſiſting of *many Men and Women*: which he called his *Church*. And, ſo well hee *loved it*, that he laid downe *his life* for *It*, to *unite* It unto *himſelfe*: that *God and Man* might make (at laſt) but *one Society*. But, in the meane time, though this *Church*, bee but *one Body*: yet, the *ſeverall*-*Members* of It, reſt in *divers places*, and are diſperſed into ſoverall

2. *An Apoſtle.* Iohn 6.71. Gen.2.18. Gen.1.27.

Congregations. Which are (of themſelves) called *Churches*; though they be *altogether* (indeed) but one *Church*. Thus, the *Evangliſt* (in the Apocalyps) writes to the *Seven Churches*: and yet, they were *all* but one *Church*, in *ſeven parts*.

Apoc. 1. 4.

So, the *Church*, hath many *Congregations* in *It*, and *they*, haveſeverall *Societies* in *them*. And, thoſe *Societies*, have ſeverall-*Men*, that have *other dependances* on them, in their-*particular*, (as *they* are either *Fathers*, *Sonnes*, *Brothers*, *Husbands* or *Friends* to others) that are not of the *ſame Societie* with *them*; yet, all *theſe*, are (in *Gods* accompt), but one-*Church*. Let no man (then) that ſhall ſee *ſome few-honeſt-men* draw together into *one-Societie*, for the ſtirring up of *Charitie* and *Devotion* (*two* principall *ends* of *Societie*) thinke them *proud Separatiſts*, that affect *ſingularitie* and *faction*. For *ſuch Societies* are not *Separations* from the great-*Congregation*; but *parts of it*, and (as it were) ſo many *Vnder-ſchooles*; wherein *good-men*, doe but *practiſe*, and exerciſe (*in private*) that *Love*, which they *owe*, and will be ever ready *to pay* to the whole *Church* in generall. Neither doe they *account themſelves* any more *ſeparate* from their *Communion* with other *good-men* (by *being* of a *Society*); then they thinke themſelves *ſeparated* from their owne *Society*, by being *Fathers*, *Brothers*, *Sonnes*, or *Husbands* to *others*, that are *not* of it.

Our *Sæviour* himſelfe (though hee had *Multitudes* that followed him) which grew up into a *Church*: yet (out of them *All*) he choſe *two Societies*; a *greater*, and a *leſſe* (the *ſeventy Diſciples*; and (heere) the *twelve Apoſtles*). And yet, herein, neither was *Hee*, *factious*: nor, *they*, *ſeparate* from the *Church*. But, *all* of them, *Members* of it: and, of the ſame *Communion* of *Saints*, ſtill. And if we will beleeve *Dorotheus* (whom *Petrus de Natalibus* cites, in his *Catalogue*) *ſome* of the *Apoſtles* themſelves, were alſo of the *Society* of the *ſeventy-Diſciples*. And, in the firſt *three Goſpels*, wee alwayes find *Philip* and *Bartholmew*, ever named conſtantly *together*, (as peradventure they beſt-*loved*, to be): yet, they were (ſtill) of the *Twelve*. So; *Two*, may bee of a *Societie*; and they *two*, bee *parts* of the *Twelve*: and, *ſome* of thoſe *Twelve*, of the *ſeventy*. Yet, *all thoſe*, are but one *Church*. And, as their being of *that Society* of the *Twelve*; hindred them not, from being of the *great Societie*, (the *Church*): ſo, their other-*Dependances*, as being of the *Church*; or, being of the ſeventy; or, being *married men* (as *Peter* was); hindred them not, from being of the *Twelve*. For indeed (what *Number*-ſoever they proportion themſelves unto) a *Societie* is but ſome *few-lincks*, of the great-*Chaine*, put *neerer-together*: and *Two* ſuch-*knots*, we ſee (*heere*) our *Saviour*-himſelfe knit in his *Church*. But, to *what end?*

Luke 10. 1.

Lib. 6. cap. 100.

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Ludolph. in vita Chriſt. parte prima. cap. 58.

on

Pentecoſt, (*Act.*2.) And for *them*, I hope wē ſhall not need a *Canon* from *Rome*. For, the *Apoſtles*, are *Canonized in the Scripture*-it-ſelfe; where you ſhall read of them [*Sancti Apoſtoli*] when they were upon *earth*: and [*Sancti Apoſtoli*] when they were in *heaven*. So that, in *this*, *our Church* (whatſoever *Rome*, *otherwhiles*, doth) cannot bee ſaid, to celebrate *Shee knowes not what*. For our Saint *Bartholmew* was a *Man*; knowne by his *Name*, to be a *Saint* indeed. Phil.3.5. Apoc.18.20.

The *next* thing, obvious to our *Contemplation*, is; that this *Saint*, was an *Apoſtle*: which is *more*, then a *Saint*. For, *every Saint* was not an *Apoſtle*: nor (indeed) was *every Apoſtle*, a *Saint*. For, *Iudas*, was a *Devill*. But *Bartholmew*, I meane is a *Saint*, that (by being an *Apoſtle*) is become the *fitter Patron* for a *Society*. For *thereby*, he was a *Man*, that was *of a Society*, himſelfe. I meane not, that-*great*-and-*generall*-*Society*; of which, we are *All* (the Communion of Saints): but, of that *particular*-*Society* pickt out from the *reſt*, (the *twelve*-*Apoſtles*) which was of *Chriſts owne making*. Sure, we may *now* bee bold to ſay, that *Societies* are not onely *lawfull*, but alſo *commendable*, ſince here wee find *one*, whoſe *head* is the *ſonne of God*, and all the *members* (*Saints*). Into which number, *our Saint* is entred, and inſerted *heere* with this *little word* [*Et*]: the *firſt word* of our *Text*. [*Et Bartholomæus*] is the *knot*, that makes *him*, to bee of *their Society*: and *Them*, to be of *his Society*. *Et*, is a *Conjunction*: a *word*, we may not *miſſe* (as *little*, as it is) nor *paſſe-by-it*. For, it *begins* our Text: and it is a *part of ſpeech*, very *deare* to *God*. "I have often heard it "ſaid, that God loves *Adverbs*, better then *Adjectives*: hee cares "*more* for *quàm bene*, then *quàm bonum*. But, I am ſure, he loves "*Conjunctions*, *beſt* of all. *Chriſt*-himſelfe (with *reverence*, I uſe the word) *is a Conjunction*. He is the (*E T*) betweene *Alpha* and *Omega*: the (*E T*) betweene *God* and *Man*: the (*E T*), between *Prieſt* and *Sacrifice*, uniting *all* in himſelfe. Hee is the (*E T*) heere, that makes *Bartholmew*, *one* of them; and the *Conjunction* that *knits* them *all* into *one Fellowſhip*. *So well* God loves *Conjunctions*; that *hee* would have no *good-thing*, to be *alone*. For, when *hee* had made *all things*, and *ſaw* that they were *good*; the *firſt*, *non eſt bonum*, that ever he *pronounced*; was upon *Eſſe ſolum*. So well hee loves *Society*, as hee loves his *owne-Being*. For, the very *Godhead*, is a *Society*; a *Trinity* of *Perſons*, in *Vnity* of *Eſſence*. Next *him*; *Man*, (whom he made by his *owne*-*patterne*) is a *Society* in himſelfe: *Male and Female created hee them*. For *both*, are but *Homo*. And ſo *proper* is *Society* to *humane*-*Nature*, that we ſay of an *unſociable Man*: hee wants *humanity*. Now, out of *this* ſmall-beginning, *God* made a *greater Society*, conſiſting of *many Men and Women*: which he called his *Church*. And, ſo well hee *loved it*, that he laid downe *his life* for *It*, to *unite* It unto *himſelfe*: that *God and Man* might make (at laſt) but *one Society*. But, in the meane time, though this *Church*, bee but *one Body*: yet, the *ſeverall*-*Members* of It, reſt in *divers places*, and are diſperſed into ſeverall 2. *An Apoſtle.* Iohn 6.71. Gen.2.18. Gen.1.27.

Congregations. Which are (of themſelves) called *Churches*; though they be *altogether* (indeed) but one *Church.* Thus, the *Evangliſt* (in the Apocalyps) writes to the *Seven Churches:* and yet, they were *all* but one *Church*, in *ſeven parts.*

Apoc. 1. 4.

So, the *Church*, hath many *Congregations* in *It*, and *they*, haveſeverall *Societies* in *them.* And, thoſe *Societies*, have ſeverall-*Men*, that have *other dependances* on them, in their-*particular*, (as *they* are either *Fathers*, *Sonnes*, *Brothers*, *Husbands* or *Friends* to others) that are not of the *ſame Societie* with *them*; yet, all *theſe*, are (in *Gods* accompt), but one-*Church.* Let no man (then) that ſhall ſee *ſome few-honeſtmen* draw together into *one-Societie*, for the ſtirring up of *Charitie* and *Devotion* (*two* principall *ends* of *Societie*) thinke them *proud Separatiſts*, that affect *ſingularitie* and *faction.* For *ſuch Societies* are not *Separations* from the great-*Congregation*; but *parts of it*, and (as it were) ſo many *Vnder-ſchooles*; wherein *good-men*, doe but *practiſe*, and exerciſe (*in private*) that *Love*, which they *owe*, and will be ever ready *to pay* to the whole *Church* in generall. Neither doe they *account themſelves* any more *ſeparate* from their *Communion* with other *good men* (by *being* of a *Society*); then they thinke themſelves *ſeparated* from their owne *Society*, by being *Fathers*, *Brothers*, *Sonnes*, or *Husbands* to *others*, that are *not* of it.

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on

on very good cauſe: ſince, *Chriſt*-himſelfe had *coupled* them. For, *thus* He ſent them to *preach*, as S^t. *Marke* ſayes, [*Cæpit eos mittere binos*] He began to *ſend them*, by *couples*; and (peradventure) *ſo coupled*, as Saint *Matthew* hath (heere) *named* them. The ſame order, hee tooke with the *ſeventy* alſo. For, them hee ſent, in *couples* too; as Saint *Luke* ſaith. That, if the *whole ſeventy*, or, the *whole Twelve* could not alwayes goe together; yet, at leaſt, there might bee *Two* of either, that ſhould (for *Vnitie*) repreſent the *whole Body* of the reſt. But, what was the reaſon, they were thus *coupled*. *Some* will picke a *Myſtery* out of it; and ſay, they were ſent by *Twoes*: *Firſt*, to be able to *juſtifie* the *Goſpel*, they were to preach. For, it is written in the *Law*, that *the Teſtimony of Two*, is *true*. "*Next*; to ſignifie, they "were to preach unto *Two*, (the *Iew*, and *Gentile*); out of *Two*, (the "*Law*, and *Goſpel*); the Love of *Two*, (*God*, and our *Neighbour*); "contained in *Two*; (the *firſt*, and *ſecond* Table); by *Two-Workes*, "(*Doctrine*, and *good Life*); to ſave *Two*, (the *Body*, and *Soule*): and "*ſo* (*Laſtly*) to joyne the *great Two* (*Heaven* and *Earth*) *God* and *Man*, "together.

Cap. 6. 7.

Cap 10. 1.

Iohn 8 17.

But certainly, the *chiefe cauſe* of ſending them (*thus*) in *Couples* and *Societies*, is beſt rendred by *Ludolphus* (which is a *maine cauſe* of all good-*Societies*) *viz.* That they might have the mutuall *helpe and comfort* of one anothers *fellowſhip*, in this *reſiſting* and *rebellious world*. Becauſe, *they* were (yet) like *us* (poore *weake men*, not filled with that *mighty ruſhing of the holy Ghoſt*); which (after) came on them, and *enabled* them to goe (*ſive binos, ſive ſolos*) as the *Spirit* ſhould beſt direct them. Now this *Reaſon*, (why *Chriſt* ſent them, *Two* in a *Societie*) may ſerve alſo, for *why he made them Twelve?* or, why hee made them *Seventy?* Which was, for *mutuall comfort, conſervation*, and *aßiſtance*. For, *woe be to him that is* alone (ſaith *Salomon*) *he falleth*, and *there is not a* ſecond, *to lift him up*. Since (then) *our Saviour* would not ſend his *Diſciples* (*alone*) for feare of *falling*, while they were *weake men*: It is fit for *us* (that are *ſo*) to draw into *Societie*; for the mutuall *comfort* and *eſtabliſhment* of each other; and to become *each others keepers* and defenders; not onely againſt the *Violences* of *worldly oppreßions*; but alſo, againſt the *aſſault of ſinne*, and *temptations*. For, *Sinne* loves to be *alone* (in a *Corner*): but, *good-company* keepes us (oft) *from doing evill*, either to *our-ſelves*, or *others*. If *this* (then) were a principall-*Reaſon*, why *Chriſt* made *Societies*: for *this reaſon*, *we* may be alſo *a Societie*: and ſo, *we are*.

Vit. Chriſt. part prima, cap. 58.

Acts 2. 2.

Eccleſ. 4. 10.

But if any aske, who made *us ſo*: we may confidently ſay; that *He, that made the Twelve*, made *us*. For, when we conſider, that as (S^t. *Luke* ſayes of *them*) We doe (at all *our Meetings*) *eate our meate together with gladneſſe, and ſingleneſſe of heart*, and *continue in the Apoſtles Doctrine*; we may *boldly* ſay, that *He is the Author of this Chriſtian Concord*. He, is the [*ET*] that *couples* us to *one* an *other*. For, *David* hath ſaid it, for us: *It is He, that makes men to be of one minde*,

Loquitur de Conſanguineis ſuis. Acts. 2. 46.

Pſal. 68. 6.

in one houſe: and, it is *his goodneſſe*, that we are ſo. Which may ſatisfie *this Queſtion* to all the world. For *Chriſt*-himſelfe gives *this*, for a *Rule*. [*Ex hoc, cognoſcent omnes*] *by* this, *all men ſhall know*, that *you are my* Diſciples; *if you*, Love *one another*. If then we keepe *this rule, all men* may know, who made us *a Societie*; and, whether wee *Love him* for it, or no. If *ye love me* (ſaith he) *keepe my Commandements*. And, what are *they?* This is my Commandement (and the chiefeſt) *That ye love one-another*. *Vt diligatis invicem*, was the *Law*, that *He gave* to his *owne-Societie*, at his departure, for the *rule of their Order*. Iterating it *often*, and inforcing it, thorow the 13, 14, 15, and 16. Chapters of Saint *Iohn*. And, as it was, to *Them*; ſo it is, to *Vs*, and to *all other good Societies*, the moſt eſpeciall *Rule*, for Them, and Vs, to obſerve. For, the nature of *Love*, is to *Vnite* and *Binde* men *together* in all *mutuall Chriſtian Offices*. And, not onely ſo; but, to *keepe* them *ſo*, when they are *together*. *Charitas, eſt chara unitas.* For *Love*, muſt not be *begun, alone*; but, *continued*. And therefore, he cals *Love* (when hee *gives* it) *Mandatum novum:* becauſe it ſhould *never-grow-old*, or, *obſolete*; but continue *ever-freſh* and *new* in their *hearts* and *affections*. Neither, ſhall they need any *other Law*, (to live by) that have *this*. For, *Love, is the fulfilling of the whole Law*. *This* therefore, he cals *primum & maximum Mandatum*. And, if it were not ſo, to *all men*; yet, to *Societies*, it muſt needs bee, the *firſt, greateſt*, and moſt-*neceſſary*. For, without *Love*, they can neither be *made*, nor (being made) have any *continuance*.

Ioh. 13. 35.
Ioh. 14. 15.
Ioh. 14. 12.
Iohn. 13. 34.
Rom. 13. 10.
Matth. 22. 38.

Firſt, (to *make* and *begin* a *Societie*) *Love* is more *effectuall*, then *Nature*. For, (as *Salomon* ſayes) *Vir amicabilis ad* Societatem, *magis Amicus erit, quàm frater*. In this caſe, a *friend, is neerer then a Brother*. There were (even among the *Apoſtles*-themſelves) *three paire* of naturall-*Brethren:* and, *ſome of them* of kinne to *Chriſt*-himſelfe (according to the *Fleſh*); yet, it was not *this*, that made them a *Societie:* but, *VIRTVS Cognatio prima*; It was *Vertue* (*Love*) that (*chiefely*) made them *all of kinne*. For *Chriſt* (whoſe *Love* called them all at *firſt:* and *thereby* made them *all-alike-neere*, unto him) did (after) call them *all* (*indifferently*) his-*Brethren*, and his-*Friends*. And, wee ſhall *as often* reade *Peter and Iohn together* (that were *Friends*) as *Peter and Andrew* (that were *Brethren*). Nay; when the *Love of God* had brought in, *Paul* (the *Perſecutor*), that was neither *of kin* (in *Blood*, or *Manners*), to be *one* of that-*Societie*; Saint *Peter* calls *him* (*Brother*); as lovingly, as *any* of the *reſt*. This *power* hath *Love*, to *make a Societie*.

Prov. 18. 24.
1. *Peter* and *Andrew*
2. *Iames* and *John.*
3. *Iude* and *James.*
Iohn 15. 14.
Iohn 20. 17.
2 Pet. 3. 15.

And (being made) what can *continue* it better, then *Love?* ſince, *that* ſhall *continue* beyond all *Vertues* or *Duties*, that we can *heere* profeſſe. For, (as Saint *Paul* ſayes,) *Though* prophecying *be aboliſhed:* Tongues *ceaſe*; or Knowledge *faile*. Charitas *nunquam excidit*. This *Laſting Rule*, *Chriſt* gave *Laſt*, to his *Societie*; to make it *Laſt*. For, when *Love* had (*thus*) brought them all *together*; (to make it *hold* them

1 Cor. 13. 8.

them *ſo*), hee caſt it *againe* about them, (as a *Girdle*). For, ſo Saint *Paul* calls *Love*; [*Vinculum Perfectionis*] the *Bond* (or *Girdle*) of *per-fection.* Becauſe, as the moſt *perfect Figure*, it hath *no end*, but like (a Girdle) *goes ever round.* [*Vt diligatis*] was Chriſts *Girdle* (here) that went *about-them*; to *which* (*Invicem*) was the *Buckle*; the very *knot*, where the *Plicatures* runne *one* into an *other* (*ad Invicem*) which kept their *hearts* ſo cloſe *together*: that, not *one*, (more, then *One*) could *fall off*; and *hee*, was *ſoone repaired.* I onely wiſh this *Virtus prima*, (this *Vinculum perfectum*) *ſtrong* about us; leſt we diſgracefully *un-knitte*-againe. For, the very *Heathen* thought it a *diſgrace*, for a Man to breake from a *Societie*, hee had once *imbraced.* Seeing that, *Men* would thinke, that hee either *forſooke* the Company of *good-men*: or made an *indiſcreete Choice* at the beginning: which is no *Credit*, either way. Now, *nothing* better prevents *this*; then, *ut diligatis invicem.*

Col.3.14.

Bion in Diogen. Laert. lib.4.

Thus farre my *Contemplation* hath carried me; when I conſidered, that *Bartholmew*, was an *Apoſtle*; and *one* of the *twelve*, (a *Societie*, that *Chriſt*-himſelfe both *made*, and *gave* a *Law*-unto; and *ſuch-a-Law*, that is (*fundamentally*) neceſſary for *Vs*, and all other *good-Societies*).

Now let us *Laſtly* ſee; what we can find, *For Imitation.* But, in *Him*, what ſhall we *Imitate?* His being an *Apoſtle*, indued with *power* to quell uncleane *Spirits?* to heale *Sickneſſes?* to *forgive Sinnes?* to *Preach? Baptize?* and *worke Miracles? Theſe* are no *fit-objects* for our *Imitation.* And, if not *Theſe*, what ſhall we learne *of him?* For, wee find *nothing* but *Theſe*; and *Theſe* only *implicitly.* In the *Scripture* ſome *Little*, there is ſaid of *him*: but *Much*, there is *not.* Give mee leave (*then*) to make theſe *Two Obſervations. Firſt* (*Affirmatively*): what *Is ſaid of him*, there. And, *Secondly* (*Negatively*) what *is Not ſaid* of him. And theſe, *onely* as he was, a *Man of a Societie*; and ſo, a *fit-Patterne* for *Vs to imitate.*

4. *Ad imitationem.*

viz. of the *Conſanguinity*, whereof This *Author*, was a Member.

Firſt then (*affirmatively*); *All* that is *expreſly* ſaid of him, is *this*: and *but this* [*ET Bartholomæus*]. And I obſerve, He is never-*named* otherwiſe. Looke through the *whole-Booke*, and you ſhall *never-find Bartholmew*, without an (*ET*) immediately *before*, or *after* him. *Three* times, [*Philippus* et *Bartholomæus*]: and *once* (*Bartholomæus* et *Matthæus*) (*Acts* 1. 13). He is ever *coupled*: either *He*, to *one*, of his Fellowes: or, *one of his Fellowes*, to *Him*: and never-*alone*; or, *once* named *a-part* (from his *Brethren*) in *all the Scripture.* So, though wee reade no *more* of him; yet, *this we reade*, that *they* were never reckoned *together*; but, that, *He* was *One. They* were never reckoned, without *him*; nor *He*, without *Them.* He was no *Didymus*; to bee *out of the way*, at any time, when the *reſt* were *met*: Surely, a fit-*Patterne*, for a *Societie*: being a Man ſo-*ſociable*; For; *He*, is ever *One*; *whoſoever* is, the *other.*

Matth.10.3. Mar.3.18. Luk.6.4.

So, *before*, you had the *Precept*, to a *Societie*; [*Vt diligatis invicem*]: *Here*, you have the *Example of one*, that *did* it. We ſee it, by his *Vni-*

Ioh.20.24.

tie (the *effects* of his *Love*). He is (ſtill) *with-Them.* [*Et Bartholomæus*]. And no doubt, but in the *Catalogue*, all the *Evangeliſts* ſet him in the *very place*, where he *moſt-uſed*, and beſt-*affected* to be. For, (if you marke,) he is *ever-coupled* in the *Laſh*; in the very-*middeſt*, (the *place* or *Center* of *Vnitie*): being alwayes the *ſixt* or *ſeventh Apoſtle*, in the *Ring*. *In* medio *conſiſtit Virtus*: the *vertue* (or *ſtrength*) of a *Societie* conſiſts in the *middeſt*. And (*there*) men of *amitie*, love to be.
Heb.2.12. It is *Chriſts* owne-*place*, to be in *medio Fratrum*. Now, ſince one-*place* can hold, but-*One*, at once: *he*, that will be *there*, muſt either be *in-Chriſt*; or, *Chriſt*, *in-him*. *Either way*, it will be *enough*, to make him have the *ſame minde* that was in *Chriſt*: Which is, *If two* or *three bee gathered together in the name of Love*, (which is, *Gods-name*,) to bee
Matth.18.20. ever-*one*, in the *middeſt* of them.

1 Ioh. 4. 8. In *this place*, we ever heare of *Bartholmew*. *Where*; *ſometimes*, he
Matth.10.3. is taking hands (with *Philip*) on the *right-hand*, as *thrice*; [*Philippus*,
Marke 3.18. *& Bartholomæus*]: and *ſometimes* (with *Matthew*) on the *left-hand* (as
Luke 6. 4. *once*) *Bartholomæus & Matthæus*: but, alwayes-*joyned* with *one* or *o-*
Acts 1. 13. *ther* of his *Societie*; as neere the *middeſt*, as may be. That he might ſhew his *obedience*, to the *Orders* of his Societie [*Vt diligatis invicem*]. His *Skin* (perhaps) they might *plucke* from his *Body*, in his *Martyr-dome*: but, no man could *plucke him*, from the *Body* of his *Societie*, in his *Love*. And (to ſay the truth) the beſt way, to know, *how Societies* keepe this Law of *Love*, is to obſerve *how-cloſe* they ſticke; *how-often*, and in *what-number*, they come together. For, if they *Love*, they will *meete*: and *that*, often; if not *all*: yet, *moſt*. But, if *Love* faile a little; ye ſhall ſee them *faintly drop* one from another; and *cover* their *defection* with ſuch *cold excuſes*, as are enough *to blaſt* the reſt, and *freeze* them up, to *nothing*. When *Charitie* growes ſo-*Chill*, it is time to lay on more Fewell.

Two, is better, then one (ſaith *Salomon*): but a *three-fold Cord* is
Eccleſ. 4. 9. *hardly broken*. *Two*, doe well: but *Three*, better. And, the *oftner* you double, the *ſtronger*, and the *warmer* ſtill, (ſo you *comber* not, with *multitude*). But, in ſetting your bounds, if you will not riſe ſo *high* as to *Seventie*: why yet, be *Twelve together*. Or, if not *twelve*, yet, *eight* or *nine*, (ſo *many*, may meet *often* with Conveniency). But, though *this* cannot *alwaies* be done, that this *Copulative* [*ET*] ſhould take on *both hands*; let it (at leaſt) take hold of *one ſide*: that, if we can finde but *one fellow*, we may not goe *without him*. For, *Chriſt* would alwaies have them *two together*, at leaſt. And *this* we not one-ly learne in *Chriſts-Schoole*: but in our owne *Grammar-Schooles* and
* *Viz.* in Eton Colledge. **Colledges*. Where (when we were young) none of us went with-out *our Socius*. In *this*, our *ſimplicitie* may be as *wiſe* (without offence) as the *Serpentine Ieſuite*. For, none of them goe *alone*, (at home) with-out a *fellow*: who is to be, if not, *Adjutor fidelis*; (yet) at leaſt, *Teſtis Converſationis*. And (if you *marke*) the very-*precept* inforceth it. For, *ut diligatis*, comes of *Diligo*: and, that of *duo*, & *Ligo*; of *bind-*

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ing Two together, ſaith *Iſidorus Hiſpalenſis.* Either *Philip* and *Bartholmew*; or, *Bartholmew* and *Matthew.* For *ſo* our *Saint* is (*ſtill*) *reckoned,* with an *E T. And ſo,* the *Apoſtles* were (firſt) *coupled.* Wherefore, if but *Two of us* can come *together,* let us not bee diſcouraged. For, he that is *Deus E T Homo,* (God and Man), will be alſo *Emmanuel,* (*God,* with *us*). He will be to us (as *Hee* was, to Them,) the *E T,* betweene: to *knit, unite* and *keepe* us. For, where but *Two* are gathered together *in his Name,* there is *Hee* (the *E T*) in the *middeſt.* And (to ſay the truth) there muſt be (of *neceſsity*) a *gathering* together, (an *Invicem*) to anſwer *Diligatis.* For, if there bee *no-Meeting*, there will be *no-Love,* (ſhortly) but *ſelfe-Love:* and *that,* is an *Enemy,* to *Societie*; and will *diſſolve all,* at laſt. Fol. 1009.

Wee ſee, *our Saints-Day* makes many *ſtrangers meete,* at *London* (once a yeare): whither (I thinke) as *many* come, for *fellowſhip:* as, to *Buy and Sell.* But his *Memory* ſhould make *us meete* (at leaſt) *once* a *weeke:* if we keepe *order.* And, I exhort the rather to *often Meeting*; becauſe I obſerve, that the *holy Ghoſt* would not come and beſtow his *excellent* and *profitable gifts* even on *this Societie* of the *Apoſtles* themſelves, till hee found them *All* together *with one accord,* in *one place.* And certainely, though *that ſpirit* bee not *viſible* to *us*; yet (by the *conference* of *good men* at ſuch *Meetings*) ſomething is (often) *inſpired* and *conceived,* when they are *together*, that makes them *all* live the *better for it* after, when they are *aſunder.* To conclude *this point.* Wee have *firſt* then, *this* (from our Saint, for our *Imitation*), That wee ſo *provide,* that our *Fellowes* bee *never* numbred together in *Societie,* without *Vs*; (that is, that wee affect *Vnity* with *thoſe,* which (by our *Orders*) wee are *bound to Love*). Which I exhort *you* unto; not, becauſe you *doe it not*: but, becauſe you ſhould *doe it ſtill.* For, hereby, wee ſhall bee the *better*-able to *confirme* each other in *good-things*; and, to defend our ſelves from the *Contempt* of *Thoſe,* that *deſpiſe us,* for being (in this) the *Schollers* of Saint *Bartholmew.* Acts 2. 1. *Viz.* you, of the *conſanguinity.*

Now wee have learned from *him,* to come together (to *expreſſe* our Love): we may (*next*) learne from *him, how to behave* our ſelves, when we *are together,* to continue our *Vnity.* And this *ſecond point,* I gather (*Negatively*). That, ſince the *Scripture* is ſo *ſilent of him,* that it ſayes *nothing:* it is *like,* that *he-himſelfe* was very *ſilent*; and, not apt to *ſay-much.* "I know, a *Negative,* prooves *nothing*; but, yet, "it ſo-*denies,* as (till *proofe* bee made, to the contrary) it ſtands *for* "*truth:* eſpecially, if it bee *backed* with *reaſon.* And my *Reaſon* is; becauſe we doe *not reade* (neither can it be *collected* in the *Scripture,* any where) that hee was ever *forward of his Tongue:* as *ſome,* of the *Reſt,* were. If he had; I beleeve, we ſhould have found ſome *Record* of his *Raſhneſſe,* and a *Rebuke* ſet upon *him:* as, *many,* of the *Reſt,* have. Surely, it had beene more for the *Credit* of *ſome* of his *Fellowes,* that there had beene as *little* ſaid of *Them*; and *they,* had beene

Iohn 14. 25 *ſilent*, as Hee. For we have *Record*, that (when *Philip* and *Thomas*
Matth. 10. 35. ſpake) they did but *bewray* their *Ignorance*; when *Iames* and *Iohn* ſpake; they did but bewray *their Ambition*. But Saint *Peter*, was e-
Matth. 9. 6. ver ſo *forward of his Tongue*, that *ſometimes* (as his Fellow *Matthew*
Matth. 16. 16. reports) He *wiſt not what hee ſaid*. In briefe (ſetting *His Confeſsion* aſide) not *any of them all* ſcarce ſaid any thing, of *moment* (before the *Reſurrection*); but, what ſavoured of *Ignorance*, and *miſtaking*. But certainly, *Bartholmew* ſeemes to be a man of an *excellent-grave-Temper*; and *Condition* (likely to be *well-borne, and well-bred,*) that could *thus admirably* (like a *Pythagorean*) ſo learne in *ſilence*, that nothing (that he *ſaid*, or *did* amiſſe) is *recorded of him*. Hee neither *gives offence*, to others; nor *complaines*, of any *received*. But, it may be *objected*; that in the *Contention for Superioritie*, (mentioned in *this-Dayes Goſpel*) Hee was *one* of *them*. *Among* the Contentious (no doubt) *Hee was*, at that time: but ſure, (I thinke) *none* of them, that *contended*: though the *occaſion* (perhaps) were taken, from his *Nobility*. For, *occaſion of Contention* may be given to *Thoſe*, that *will contend*: when *Hee* (concerning *whom* it is) is not (*himſelfe*) *contentious*. If *Bartholmew* had beene, as proudly-forward, in this kind, as his *Birth* perhaps might have *made him*: we ſhould have *heard* of his *Ambition*, ſome where. For, They (that were *Ambitious*) are not *ſpared*, (though *one* of them, were the *Favorite*) even the *two Sonnes of*
Matth. 20. 20. *Zebedee*, by name. And, moſt *like* it is, that *they* who *twice before*,
Marke 10. 35. (*Once*, by their *proxie*; and *once*, in their *owne-perſon*) had ſought the *ſupremacie*, were the *ſame* that *now-Contended*, upon a *cauſeleſſe-feare* of *Bartholmew*. Who (all-that-while) was *ſilent* himſelfe. However, we finde him *not* (by name) at any time *ſilenced by Chriſt*, for being too *buſie*, or forward in *talking*, (as *many*, of the *Reſt*, *were*). And therefore, if we ſhould aske S^t. *Bartholmew*, *what* we ſhould *Imitate in him*, (for *Conſervation* of our *Vnitie*); he would lay his *finger on his lips* (like the *Picture* of *Harpocrates*) and teach us *Taciturnitie*, by his *ſilent example*.

Me thinks, I apprehend an *Idæa* of his *grave Countenance*, with
Pſal. 39. 1. *Davids-Motto* written about it; *I ſaid I will looke to my wayes, that I*
Iames 3. 2. *offend not with my Tongue*. Which he that can doe, is a *perfect Man*, (ſaith Saint *Iames*); and worth the *Imitating*. For, *that little Member ſets on fire the whole courſe of Nature, and is ſet on fire from Hell*. I dare undertake, that there did never *Societie* in this world fall *in peeces, of it ſelfe*; but, it was long of *this Member*. The *intemperate uſe* of the *Tongue*, was *ever* the cauſe.

We have but *two* uſes of the *Tongue* [to *Talke*; and, to *Taſte*]: And too-much-*Talking*, or too-much-*Taſting*; too little-care, of what, ſhould be *ſpoken*; or too-great-care, for what, ſhould-be-*eaten*, hath ever *ſpoiled* all. When the *Divell* cannot part them with *wrangling*, and make them (that way) to become *troubleſome*: *then*, hee makes them over-lovingly-*provide* for the *Taſte*, that (at laſt) it may become

become *burthenſome.* Let any man *faigne* what Excuſes he liſt, for his *Defection*; and ſet never-ſo-*faire a pretence*, for his *falling-off*: it is onely *the Tongue* hath *ſtung him*: either *ſomething* hath beene *ſaid* (by them) that hath *galled him*; or, they are ſo *daintie-Tongued*, that their *Company* is *too-coſtly.* Let *us* avoid *theſe Two*, mainely. For, *they* will *diſſolve* all. If we ſhould grow towards *any* of *theſe Exceſſes*, it were time (I trow) to *lay our fingers on our Lips.* Which, to *prevent*; let us learne *Temperance*, (in *both*) from our *Patron*, (that *ſo-well* bridled his *Tongue.*) That, by our *Vnitie*, we may *preſerve Love*; and, by our *Temperance*, preſerve *Vnitie.* And (*herein*) follow *him*, no farther; then *He*, followes *Chriſt*; (as Saint *Paul* ſaies). For, *if the ſame minde be not in him*, &c. 1 Cor. 11. 1.

Firſt, for *Vnitie.* It is ſaid of *Chriſt* (by *Salomon*) *His delight is to be with the Sonnes of men. Secondly*, For Temperance of *Tongue*: when he was afflicted and *oppreſſed* (as *Eſay* ſayes) *nay* (which would make *any man ſpeake*) *when hee was led, as a Sheepe, to the ſlaughter, hee was dumbe, and opened not his mouth.* And (*well*) is He, *in the opening of his Mouth* compared to a *Sheepe.* Not onely, for his *ſilence*; but, his *Temperance.* For, a *Sheepe* is neither a *Roarer*; nor, a *Ravenour*: as, he makes *little noiſe*; ſo, a *ſlender diet* contents him: *He* is not *daintie-mouthed*: the *Common-Food* ſerves him *beſt.* So; he is, neither *offenſive*, to be heard; for his *great-noiſe*: nor *coſtly*, to be *kept*; for his *great-dyet.* Saint *Bartholmew* (then) is a good-*Example*; while *he* (*thus*) followes *Chriſt.* Prov. 8. 31. Eſa. 53. 7.

But, leſt (while I exhort the *Tongue*, to *Temperance*) I ſhould uſe *too many* words; I *conclude* (with this *Memento*): That, ſince wee have a *Precept of Love*, to cauſe *Vnitie* (from the *Maſter*); and, an *Example of Vnitie and Temperance*, to *preſerve* it (from the *Seruant*): if, at any time, wee *vary* from the *Example* (which we *honour*); let us *rectifie* it, by the *Precept*, (by which, *we ought to live*). Let *Chriſts-Law*, bee *ours.* That, *Vt diligatis invicem*, may bee ever in our *hearts.* And then, if we *ſtray* a little, at any time, (as *poore-man* is *too-ſubject*) it will *helpe to hide our offences* and imperfections; yea, though they *grow* to a *great many.* For, *Love* covereth the *multitude of ſinnes. Firſt*, by *ſuffring offences*, patiently: and *next*, by *hoping better things* to come. For, *that* is the quality of *Love* (ſaith Saint *Paul*). *It ſuffreth all things: It hopeth all things.* Let therefore *Love* abound among us; and *ſo abound*, that it (firſt) *flow-up to God*, in *Thankfulneſſe*; and *then*, *ſpread* to our *friends*, in *faithfulneſſe*: and (*laſt*) *over-flow*, even to *our Enemies*, in *Charitableneſſe* (for *that*, wee muſt *doe*, too). And *that*, is the *beſt-way*, to make our *Enemies*, our *Friends.* For (that I may, but a little, alter *Seneca*) *Inimicum, Amicum* (*ſi putaveris*) *facies.* But, if *this Rule* faile; Saint *Auſtins* will not. For, if it doe *no good*, on them; it will bring a *Bleſſing*, on *us.* *Beatus enim Domine* (ſaith he) *qui amat Te*; *& Amicum in Te*: *& Inimicum propter Te.* *Bleſſed is Hee*, that deales his *Love*, by *this direction*, which *Chriſts Law*, and 1 Pet. 4. 8. 1 Cor. 13. 1 Theſſ. 3. 12. Matth. 5. 44. *In Epiſtolis.* *Confeſſ. lib. 4. cap. 9.*

Bartholmews-

Bartholmews-practice leads us to. This is the *way*, not onely to *keepe* us a Society (*heere*): but, to make us *one Society* with *him*, and *all-Saints*, in *Gods-glory* (*hereafter*). To whoſe *Glory*, here on *Earth*, wee
1. have (*this day*) *Repaid our duty in honouring the Memory of his Servant*
2. *Saint Bartholmew*: And, by our *Contemplation* ſet the *Precept* of our
3. *Maſter*, and the *Example* of the *Servant*, before us, for *our Imi-*
4. *tation.*

May his *Precept* with *Vs* (*now*) as it did with *Him*, (*then*) ſo produce *good will to Men*, and *Peace on Earth*, that (in his good time) we may *Then*, (as *Hee* doth now) ſing *Glory in the higheſt Heavens.*

AMEN.

Chariſsimi, diligamus nos invicem; quia Charitas ex Deo eſt. 1 Ioh. 4.17.

FINIS.

IN FESTO SANCTI MATTHAEI.

By WILLIAM AUSTIN, of *Lincolnes-Inne*, Esquire.



LONDON,
Printed for *J. L.* and *Ralph Mab.*
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Matth. 9. verſe 9.

And, as Ieſus paſſed forth from *thence*, he ſaw a man ſitting at the *Receit of Cuſtome*, named Matthew, *and ſaid unto* him, Follow *me. And he* aroſe, *and* followed him.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, O* Lord, *my* Strength, *and my* Redeemer.

THIS is *Matthews-deſcription* of his owne *Calling*; wherein, are *three* things.

The Caller] *Ieſus.*
The Called] *Matthew.*
The Calling] *Follow.*

IN *Ieſus*: his *Actions*. He 1 *paſſed*; He 2 *ſaw*: He 3 *ſaid.*

In *Matthew*: his *Condition*. 1 a Man: 2 ſitting: 3 at the *Cuſtome-houſe*: 4 called *Matthew.*

In *Follow*: the *effects*. 1 His *Obedience*. 2 He *aroſe*: (3 *left all*, Saint *Luke* addes) and 4 *followed* him.

The Caller.

THe *Caller*, is called *Ieſus* (by Interpretation) a *Sauiour*. Trace him, in all his *Actions*, and you ſhall find him *ſo*. He Came for *this*; to *ſaue*; not to *deſtroy*. And, theſe *Actions* of his (here) are *all*, to *that end*.

Luke 9.56.

1. He paſſed. Matth 9. 2.8.

As hee paſſed forth from thence]. From *Whence?* All the *Euangeliſts* agree; from *Curing a Man ſicke of the Palſey, that was brought vnto him*: and he paſſed from thence, by the *Cuſtome-houſe*, to ſeeke, and call a *Publican*. The *Fathers* would have *theſe*, to be *Types* of the *Iewes* and *Gentiles*. The Man, *ſicke of the Palſey*; to be the *Iewes*: who, lying yet-*ſicke*, ſcattered, and ſhaken almoſt all to pieces with the *Palſey*, cannot come to *Chriſt*, (*till by the faith of the Church*) they ſhall be *brought*. And, the *Publican*, to ſignifie the *Gentiles*: to *whom Chriſt*, (paſſing from the *Iewes*) is come, to call *them*. [*As hee paſſed, &c*]. *Well* might he *paſſe by*. For, that *Cuſtome-houſe*, was no place, for *him*, to abide in. What *fellowſhip*, hath *God* and *Mammon*? And it was well for *them*, that he *paſſed*, too. For, had he *Stayed*; he muſt needs have *puniſhed*. This *Den of theeves* would have conſtrained him, to have made an *other-whip*, once more. And therefore, hee *turned his face from their Sinnes*, that hee might *ſpare* them: and *paſſed from thence*; that *Matthew* (who was to *follow him*) might ſtay no longer *there*.

2. He Saw.

But, though he *paſſed*, (as one, that *forbare*) yet hee *paſſed not*, as one *Ignorant*. For, *He Saw*. He *Saw* all their *falſehood*; their *Extorting*: *preſſing*, and *over-preſſing*: and (*Seeing nothing*, worth the *ſight*) he *paſſed*. *God ſeeth all things*: and, though our *ſinnes*, every day, prouoke *him*, in the ſight of *heauen*, even to *his face*: yet (that *we* may ſee *his mercie*, as *he*, doth *our-miſery*) hee *paſſeth*, though he *Seeth*. It is his *great Mercy*, *that we are not all conſumed*. Let us *feare him* for *his Mercy*; that *ſpares*, though he *Sees*. There *is Mercie with him*, therefore *ſhall he be feared*. For, though he *paſſeth*; yet we muſt know, he *Seeth*. *Heere*, hee *Saw all*, and held his peace, [*Vidit, et tacuit*] hee ſpake not, till he *Saw* one of *his* there; and *then*

Lam. 3.22.

Pſal. 130.4.

3. He Said.

He ſaid] *His Sheepe* know *his voice*; and, to *them*, hee will *Speake*. He *Saw* one of *them* (here) aſtray, among the *Wolues*, and in great danger: and *then*, he *ſaid*. And, as he called *Lot* out of *Sodome*; and, his *People* out of *Babylon*: ſo (*here*), his *Seruant*; from the *Receit of Cuſtome*. *All*, places full of *danger*. This is *Gods cuſtome*. He is *ſilent* at our *Sins*; but, when we are in *extreme* danger, *then* he calls. This *Caller* (here, then) is a *perfect Ieſus*; a *Sauiour* in all his Actions. Hee *paſſeth* from the *Iewes*; to call, us-*Gentiles*. Hee *paſſeth by* our *Sinnes*, though they *prouoke* him to puniſh them. He *forbeareth*; though hee *Seeth* them: and, when we are in *danger*, he *calleth* us from them.

The Called.

THe Called is here deſcribed, by his 1 *Condition*; his 2 *Action*; his 3 *Place*; and his 4 *Name*. What was *that*, which *Chriſt* ſaw, as he *paſſed?* Hee ſaw a *Man*. He *ſaw* more, with his *divine*, then with his *humane eyes*. He looked, with *compaſsion*, on him, as he *was* a *Man*, (the *worke of his owne hands*) that he might *paſſe* by Sinne, (the *worke*, of *Mans hands*). Hee *found* him, as hee was *Levi*, the *Publican*; but *looked on him*, as hee was *Matthew*, the *Apoſtle*. So God *paſſeth-by*, what we *are*; and acknowledgeth us, for what we *ſhould be*. His *Condition:* was *Man*; (a *ſinfull-Man*). His *Office*; a *Publican:* (a ſinfull-office). Yet *Chriſt*, *Saw* him, as *Man*, (his *owne* glorious *worke*); and, as *Matthew* (his *Apoſtle*): a *glorious-office*. 1. His Condition.

Hee was ſitting] To *Sit* at the *Receit of Cuſtome*, and to *Sit in the Chaire of Scorners* are much *a-kin*. For, they are *both*, *naught*; when a man is *Set downe* in *Sinne*, and takes *reſt* in it; there is little hope of his *riſing*. And *well* might hee *Sit downe here*. For, hee had a *great-waight* upon him; the burthen of his *Covetouſneſſe*, and the *deſires of Gold*, bred in him, by the *often trafficke*, he had with it. *Gold*, is *heavieſt* of all *Metals*; but it is made *more-heavie*, by *Covetouſneſſe*. For it more-*oppreſſes* the *heart* of him, that *loves* it; then the *backe* of him, that *beares* it. A *competent-gaine*, in many things, is *lawfull*; and, *that* a man may *warily-take* (*Sicut Canis, ad Nilum*): but, it is not good to *Sit* at it. For here, theſe *Bags* (like *executing-waights*) waighed downe his *Conſcience*; that he was even-content, to *ſit-downe* with them; that he might the longer *continue*, and take reſt, *with them*, and *in them*. 2. His Action.

And, *where* was this; but, at the *Receit of Cuſtome?* where, to *increaſe deſire*, it daily came *trowling-in*. If it be a *more bleſſed thing* (as Saint *Paul* ſayes) *to give, then to receive*; certainely to bee a *Receiver of extorted oppreſsion* from the grudging people, muſt bee no *happie*, nor *bleſſed* thing. This *Cuſtome-houſe*, was *ſuch*. For, Saint *Chryſoſtome* calls it [*Rapinam permiſſam*] *Rapine*, with a *priviledge*. The *receiving* of *Cuſtome*, breeds a *Cuſtome of Receiving:* and *that*; a *deſire*, ſtill-to-*receive more*. Which *deſire*, worldly men will ever ſeeke, to *ſatisfie*; though with the *oppreſsion* of their poore-*Brethren*. *This* made this-*Place and Office hatefull* to the people. And, if *Vox populi*, be *Vox Dei*; *they* were but in ill caſe. For *Publicans*, and *Sinners*, went-ever-*together*, in their mouthes. *Such* a one *this-place* had made *him*. *Whence*, we ſee the danger of *Place* and *Cuſtome*. For, as *Matthew* (here) was content to *Sit* with them; So *Ioſeph* (among *Pharaohs* Courtiers) was content to *Sweare* with *them*; and, had the *life of Pharaoh*, (for his *oath*) as *ready*, as the *beſt* of them. 3. His Place. Acts 20.35.

For his *Name*. The other *Evangeliſts* call him *Levi*. Saint *Marke:* [*Levi*, the Sonne of *Alphæus*] as a *naturall* man. Saint *Luke:* [*Levi*, the *Publican*] 4. His Name. Marke 2.14. Luke 5.27.

Publican] as a *ſinnefull* man: but (*heere*) he cals *himſelfe* [*Matthew*] as a *Converted* man. *Levi* ſeemes to be his *proper name*, before his *Calling*; and *ſignifies, joyned. Such*, was he; a man *joyned*, and *glewed to the world*, by (*Gold*) the Earths-*Bird-lyme*, to catch *Soules*. But *Matthew*, ſignifies *Given*, or *Rewarded*: becauſe hee *gave-himſelfe*, at the *firſt call*, and was *rewarded* with an *Apoſtleſhip*. And, it was not unlikely, that this *Name* was given him alſo, for a *Reward*, by *Chriſt*-himſelfe. For, on *ſuch* occaſions, he hath called *divers* of his *Diſciples*, by *other-Names*; as he called *Peter* [*Cephas*]: and *Iames and Iohn*, [*Boanerges*]. This *Name* (whereby he is knowne a *Chriſtian*) *Matthew* ſeemes *moſt* to *glory* in. *So*, ought *wee* to doe. For then, as *Hee* (by *this*) is ever reckoned among the *Apoſtles*: ſo *we* (by *ours*) ſhall hereafter bee ever reckoned among the *Saints*.

5. The Calling.

Now that which befell him, was his *Calling* (*Follow me*). It ſeemes, he was *following the world* very hard: and (ſince hee loved *Gaine* ſo well, and was *ſo eaſie* to be lead) Chriſt called him to an *Office* much *more gainefull*. Hee *loſeth* not his office; but, onely *changes* the *Condition* of it: where, hee ſhould ſtill bee a *Receiver*, and a *Gainer*, too. But not (as heere) *ten* (or *fifteene*) *per Centum*: but, where *one* ſhould bring forth *thirty*: *one*, *ſixty*: and *one*, an *hundred-fold*. But, *Chriſt ſaw* him going from *this*, to follow a *worſe-gaine*: therefore he ſaith, *Follow me*. *Hee*-himſelfe, is a *Treaſure*, (therefore, to be *ſought*) and *ſuch an Example to follow*, as indeed *none* can keepe even with; much-leſſe, goe *beyond*: therefore *all* muſt *follow*. This ſhewes, what *God* moſt deſires in *us*, viz. [to *Follow*]. *Follow*, good *Examples*: *follow*, good *Precepts*. Wherein, we expreſſe our *obedience*: *which*, to *him*, is more *acceptable*; and to *us*, more *beneficiall*, then *Sacrifice*. *This* was *his Calling*: and *this*, is the *Calling* of *every Chriſtian* man: viz. to *follow* in *obedience*. Hee *ſaid not* unto him, *Bring unto mee*: but, *follow me*. Hee ſought not the *Money*: but, the *Man*. *Follow me*, that thou maiſt *get*, what (by *following-Money*) thou haſt *loſt*. *Lay-downe* thoſe *waights*: *breake*, thoſe *Bonds*: deſtroy thy *unrighteous-gaine*, that thou maiſt *ſave thy ſoule*. *Make thee friends with thy ungodly Mammon*; and *ſeeke mee*, that thou maiſt *find thy ſelfe*. *Follow* not *Gold* (that is digg'd from *Hell*, and preſſes *thither*): but follow *mee*, (that am from *Heaven*; and leade *thither*). *This*, is the *Calling*. Let us then alſo, make *him*, our *Treaſure*; and we ſhall be *ſafe*. For, where the *Treaſure is*, *there will the heart bee*: and, where our *heart goes*, *thither* will *we follow*. This *Call*, is for *Obedience*. And, if either *Precept* or *Example* can leade us; *here* is *both*: for, *Chriſt called*, and *He followed*.

Matth.13. 23.

Matth.6.21.

Effects. 1. Obedience.

And he aroſe, and followed him]. Here is the preſent *Effect* of this moſt *powerfull Calling*: [viz. his *Obedience*]. *Chriſt* no ſooner *ſpake*; but, *Hee obeyed*. Not like *Eliſha*; that would *firſt kiſſe his Father and Mother*: Nor, like *another*; that would *firſt bury his Father*: But, as *David* readily *Ecchoed God* with his voyce (*Seeke ye my face*: *thy face*,

2 King.19.20. Matth.8.21. Pſal.27.8.

1 Sam.15.

Luk.16.9.

face, Lord, *will I ſeeke*); So *Hee* anſwered God, with his *Obedience*: (*follow me. Hee aroſe, and followed him*).

Hee aroſe]. *Chriſts voyce* is able to rouze the *ſecureſt ſinner*, that *ſits* moſt eaſily: and *that*, with a *Word*. So *powerfull*, is the *Word*! This *Word* broke the *Bonds*; caſt off the *waights*: and gave him *ſtrength*; that *now* he was able to *riſe*, who *before* was not able to *ſtand* under the *waight of his owne Conſcience*. And certainely, he that would *follow*, muſt *riſe and walke*-himſelfe. For, he that *ſits* ſtill, ſhall not bee *drawne* after in *a Carroch*. 2. He aroſe.

He aroſe; and (Saint *Luke* addes) *Left all*]. Sure great is the meaſure of his *reward*. For; if he, (that forſakes *any particular* for *Chriſt*) ſhall receive ſo *many*-fold: what ſhall *he*, that *left all?* Certainly *this* bleſſed-Man had a moſt *generous-Spirit*: that he could *ſo ſuddenly*, at once, *deſpiſe* and part with *all thoſe things together*, that (but even-now) he *followed ſo greedily*; and, ſet himſelfe downe at the *Receit* as a Man reſolved, to *fix* his whole endeavours to bring them *home to him*. It ſeemes that it was but through *Ignorance*, he ſet himſelfe ſo much on *Gaine*; Since (when hee ſaw himſelfe *freed from the bonds* thereof) he ſo *earneſtly* ran after *Righteouſneſſe*. *Before*; he thought, that *Gaine*, was *Godlineſſe*: but now, hee knowes, that *Godlineſſe, is great gaine, if a man be content with, what he hath.* 3. Left all. 1 Tim. 6. 5, 6.

Hee aroſe, and left all]. But *that*, is not *all*. For, we may *riſe*, and *rouze* our ſelves at a *Call*, and (after) on better conſideration, *Leave all*: (Leave all our old ſinfull wayes, and courſes; and ſo, *abſtaine from evill*): But, *this* (though it be *in the way*) was not *called for* here: (it is *follow*): It is the *active part of Righteouſneſſe*. To *doe good*, as well, as to *forſake evill*. To *follow* good *Examples*, is to *doe good*; and *that*, is chiefely called for. Becauſe, it is not beneficiall to *our ſelves alone* (as the *other*); but, to *all others*, wee converſe, and live with. And, in *this kind*, he *obeyed*. Not onely, *left* his *former* life and Actions; but, *followed the life*, and *workes*, and *Actions* of his *Maſter*. And, as he had received in him *a Treaſure*; So, he diſtributed of his *Fulneſſe* to *others*: breaking the *Bread of life* painefully and charitably: and that, not onely by his *Preaching*; but, by his *Writing*: being the *firſt*, that wrote his *Maſters Story*. And, as *hee followed him in Life*; So, he taught and followed his *Precepts* to the *Death*: and *dyed* for *following him*. *This*, was *Matthews* glory; and let *him*, be our *Example*. 4. And followed.

Here we ſee *Matthew*, (a Man *clogg'd* with the world, and full of *ſinfull and covetous deſires*) called to *Chriſt*. And, not onely *ſo*; but, *advanced* to the glorious office of *an Apoſtle*, and an *Evangeliſt*. That we may ſee, where *Sinne abounded, there grace* much more *abounded*. Rom. 5. 20.

" And though (for the *moſt* part) he choſe *Poore-men and Fiſhers* for " his *Apoſtles*, (as Men *ſoone-weaned from the world*,) yet (*here*) hee " Cals *Matthew*, (a Cuſtomer, and a *Publican*). He makes the *Ca-* " *mell* goe thorow *the Needles eye*: and makes, that *durum Dictum*,

"*ease.* To shew, that *all things are possible with God*: and to let us see,
"As he *receives the Poore*; so, he *repels*-not the *Rich.* Those, that
"*have*, he accepts; and, those that *have not*, he drawes.

Let us then beseech him, That he will be to us (a *Iesus*) a Saviour: That he will, 1. *Passe-by* our offences. 2. *See-us* with *Mercy*: and, 3. *Speake-to-us* graciously. That though *Wee* be, 1. *Men-sinfull*, and even 2. *Set-downe*, to evill 3. *Customes*: yet *he* will 4. *Name-us* for his; and, 5. *Call-us* effectually: That 1. In *all-Obedience*, we may 2. *Rise.* 3. *Leave-all*, and 4. *Follow-him*, to the *Place*, whither he is *gone*, to provide for us, in the presence of the *Blessed Trinitie*, to whom be all *glory* for ever,

AMEN.

FINIS.

IN FESTO SANCTI MICHAELIS ARCHANGELI:

AN ESSAY OF *TVTELAR ANGELS.*

By VVILLIAM AUSTIN, of *Lincolnes-* Inne, Eſquire.



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VVILLAS VANDELS.

AN ESSAY OF

ARCHANGELI:

MICHAELIS

SANCTI

INTERPRETO

INFESTO SANCTI MICHAELIS ARCHANGELI:

AN ESSAY OF *TVTELAR ANGELS.*

THE *Church*, which hath ever beene desirous to keepe in memory, the Benefits which Shee hath received (and daily doth) from *Almighty God*, (her most loving and carefull *Protector*) hath not beene unmindfull (at *this-Time*, yeerely) to Celebrate the Feast of Saint *Michael* the *Archangel*, in Commemoration of the *Protection of Angels*: following *Davids* Exhortation, *Praise the Lord (ô my soule) and suffer not all his benefits to slip out of thy minde*, &c. *Not-all*: that is, *not-any-one* in particular: and so, *not* this among the rest. Psal. 103.

This Feast (then) is an *Assembly of praise*, and a Memoriall for the Benefits, the *Church* receives by *their-Ministery*. Which Benefit certenly is none of *the least*. For, at first, *Shee received the Law*, (which is a *Light*, to direct her) by the ordinance or Ministery of *Angels*. *Then*, had *Shee* an *Angel* to goe before her, to defend and bring her, through all *her Enemies*, into the *Land of Rest*. And, since *Shee* is dispersed over the face of the *whole Earth*, not onely *Nations* (as many of the *Fathers* hold, out of *Daniel*), and severall *Churches* in *them*: See the *collect for this day*. Acts 7. 53. Dan. 10. 21. Apoc. 2. 11

But,

But, even *particular* and *private persons* (in those *Churches*), have the guidance and protection of *Angels*, for their comfort and preservation, till they shall arrive in heaven, (the *true Land of Rest*): whereof, the *other* was, but a *Figure*. Therefore, well may the *Church* (among *other Benefits*) praise God for the *Ministery of Angels*.

Now, since *this Feast*, is a *generall* Remembrance, though it beare a *particular Name*; it were not amisse, to say *somewhat* of *Angels* and their *Offices*, in *generall*, (if wee knew *what*, certainely-to-*thinke*, or *say*). For, of *all* Creatures, that are so *neere* to us; God hath *shut-up* the knowledge of *These* (most-of-all) *from us* in holy Scripture; and yet, no man hath ever given a *satisfying reason* for it. So that for their *Creation*; the *Time*; the *place*; their *Qualitie*; their *Nature*; their *Substance*; *Forme*, &c. wee have *nothing*, but the *opinions* of Men; and *those*, uncertainely-grounded on places of *various-signification*. *Workemen*, and *Tooles* too-*unsufficient*, to fashion them *rightly* to our *Imaginations*. Yet, what *many of them* will *seeme* to make *them*, wee will *here* take view of; and leave the *Certaintie* to *Him*, that *made them*, and (onely)-best *knowes* them.

Angels their Creation.

First, Concerning their *Creation*. Certaine *Hereticks* held them, to be *uncreated*, and *Coëternall with God*, though not-*God*; and, that *they* Created the *World*. But, the *Orthodox*-writers, (*all*) hold them to be *created by Almightie God*, Creator of *all things*.

The Time.

Eccles.1.4.

Eccles.18.

Genes.1.3.

But, for the *Time*, they differ. *Some* thinke they were made *before the world*; out of *Eccles.* 1.4. Wisdome *was created before all things*. *Others*; that they, and the *whole world*, were *made at an instant*; out of *Eccles.* 18. *Qui vivit in æternum, creavit omnia Simul*. *Others* (and *they* most-likely) say; that they were Created the *first day*; or in the *Word* (*fiat Lux*).

The Place.

The *Place* of their *Creation* is (for any thing I can read) held *generally* (by one consent) to bee in *Heaven*. The *Place*, where they *doe*, and ever-*shall*-reside.

Their Matter and Forme.

For their *Matter and Forme*. *Some* hold, they have a most-*fine-thin-Substance* (like that, which the *Philosophers* call *Æthereum animæ vehiculum*; which *ioynes* it to the *Body*). And, that they have a *forme* above *all Creatures*: but, *what* it is; *Ignoramus*. *Others*, hold, that they have *neither Matter*, *nor Forme*; but are *Creatures immateriall*. And therefore, they define an *Angel*, to be *Animal rationale*, *Hymnisonum*, *Expers materiæ*, &c. Which is thought, to be the *likeliest*.

Their Nature.

For their *Nature*. It is held that they are *one* of the *three Invisibles*. Which are, [1] *God*, [2] *Angels*; and, the [3] *Soules* of men. *All which*, never *Eye* hath *seene* in their *simple-Existence*. And it is held, that (in respect *of God*) they are *uncleane*: but, they *surpasse* the *Soules of men*; as farre, as the *Sunne*, doth the *Moone*. And further, it is held, that *this* their *Nature*, was made *mutable*, and subject to *Change*, (by Creation) *à Parte ante*: but, (by eternall *Love*, and the *Will* of the *Creator*) made *immutable* and eternall *à Parte post*.

For

For their *Condition*. It is held, to be *good*, and *just*. *Good*; not, by the *use* of their *free-will*; but, by the *benefit* of their *Creation*. And *just*; not, by the *exercise of their Vertue*; but, by the *Innocency* of their *Nature*. Their Condition.

Their *Number* hath beene questioned also. And, *some* hold them to be just *as many*, as the Number of *Mankind*, by that *often-and-somuch-mistaken place* of *Deut.* 32. 8. *Constituit Gentium terminos, juxta Numerum Angelorum Dei.* Whereas (*indeed*) there is *no such matter* in the *Originall*. For, it is: *Constituit Gentium terminos, juxta numerum filiorum Israel.* And *so*, not onely *Tremelius*; but S^t. *Ierome also*, translates it. Yet almost all the *Greeke* and *Latine Fathers* doe so reade it; following the *Septuagint*, in the foresaid *error*. But there is but this *one place*, whence they ground their opinion for *Number*. Notwithstanding, it is *best held*, that they are *Innumerable* (*quantum ad nos*) but, not to *God*: who can call *all the Stars by their names*. Their Number. Deut. 32. 8. Psal. 141. 4.

For their *Qualitie*. It is held, that they are full of *power, glory*, and *knowledge*: and yet, *one*, *Superiour* to an *other* in power, glory and knowledge. And *this their knowledge* (that they have of *all things*) is held to be in them, not by *reasoning and discoursing*, (as, in *us*): but, at an *instant*, in *apprehending* all together, *Vno Intuitu*. Their Qualitie.

From this their-*Superioritie* to each other, is produced the opinion of *their Chori*. And, though in particular, they be *Innumerable*; yet, men have ventured, to *bind them all* (be they never so many) into *three Hierarchies*: and have *subdivided each* of them, into *three Orders*: and *each of these*, they hold to be *Superiour* to *one an other*, in *glory*, *strength*, and *knowledge*. Insomuch, that the *lower Orders* are *informed*, from the *upper*. And, they *All* have their *Influences*, from *God*. As, for the *seven Orders*, in *Athanasius*: [*Ordo Doctrinalis, Tutelaris, Procuratorius, Ministerialis, Auxiliaris, Animarum receptivus*, and *Ordo Assistentium*] these goe not *farre*, nor are so *generally* received: besides, they are held, rather *Offices of the Lower Hierarchie*; then *Orders*, of themselves. Therefore we will be content, (with the *rest* of the world) to follow *Dionysius Areopagita* (as we *thinke*) and will see, what is held for the *three Hierarchies*. Their Hierarchies.

That there are *three*, we *must beleeve him*: who *seemes* to bring it, from Saint *Pauls owne Mouth*.

Now, for the *number of the Orders*. That they be *Nine*, is collected (by *some*) *many* wayes. *Two*, whereof, are these. *First*, from the *Parable of the ten groats*; whereof *one*, was *lost, and found againe*. *That tenth*, is the *Terrene Order* (viz. *Mankinde*). The *other*, are the *Nine-Celestiall*. An *other way*, they are collected from the *ten Ornaments* in the *King of Tyre* his *Robe*, (*spiritually*, taken for *Lucifer*): whereof *Nine*, were *precious-Stones*: and *the tenth*, *gold*. That is, *Nine* Celestiall; and the *tenth*, Terrene. *This*, for their *Number*. Their Orders. Luke 15. 8. Ezek. 28. 13.

For their *Names*. They are (*thus*) met with, in holy *Scripture*. 1 *Seraphim*: in Esay. 6. 2 *Cherubin*. Ezek. 1. 3 *Thrones*. Collos. 1. Their Names.

These,

These, are the *first* and principall *Hierarchie*. 4 *Dominations*; 5 *Powers*; 6 *Vertues*. Ephes. 1. *These*, are the *Second*, or middle *Hierarchie*. 7 *Principalities*, (Ephes. 1.) 8 *Archangels*, 1 Thes. 4. and 9 *Angels*, (over *all the Scripture*.) *These*, are the *third* and lowest-*Hierarchie*. Though *some* thinke *Vertues*, and *Principalities*, should (for *order*) *change places*. *These* are held the *Nine Celestiall Orders*: the *Tenth*, (which is *Man*), is yet-*Terrene*; but, *shall be Celestiall* also.

Their Opposites.

Now, seeing such *Order in heaven*, amongst the *Angels*, we should thinke (*è contra*) that there should bee *Confusion in Hell*, among the *Devils*. But, if *that house* were *divided against it selfe*, it *could not stand*; therefore *there*, must bee *Order*, too. And, the *Curious* have found out *nine also* among them; which are *thus opposed*, against the *Celestiall*.

1. Hierarchy.	To Seraphin.	They oppose	*Pseudothei.*	
	To Cherubin.		*Spiritus Mendacij.*	
	To Throni.		*Vasa Iniquitatis.*	
2. Hierarchy.	To Dominations.	They oppose	*Vltores Scelerum.*	
	To Potestates.		*Præstigiatores.*	
	To Virtutes.		*Aëreæ Potestates.*	
3. Hierarchy.	To Principatus.	They oppose	*Furiæ.*	
	To Archangeli.		*Criminatores.*	
	To Angeli.		*Tentatores.*	

Lastly, against the *tenth Order*, of the *godly-Terrene*, they set the *Order* of the *Reprobates*. But *these* fall not *properly* into this *Dayes Meditation* (unlesse by *Antithesis*). Therefore wee will *returne* againe to the *good-Angels*.

Why Intelligible.

These *heavenly Spirits* (who are *now divided* from the *other*, and differ not *at all*, in *Essence*: but onely, in *will* from them) are *they*, whom the *Philosophers* call *Intelligences*: and *our Divines* say, that they were made *Intelligibles*, as well, as the *Soules of Men*: to the end, that they might *understand*, there was a *Summum Bonum*: and by *understanding*, they might *love* it; and by *Loving*, they might *possesse* it; and, by *possessing*, they might for ever *enjoy* it.

Their manner of Working.

These are held, to have (by *Information*, and *Influence* from God) the *mooving* (*subordinately*) of things *beneath them*; and, the *setting* Nature *on worke*, according to their severall *Capacities* and *Offices*; and according as they are *inabled* and directed from *Supernall influences*. As *thus*. The *upper Hierarchy*, converses (without the *mediation* of any *other Spirit*) with the *Blessed Trinity*; and *they* informe the *middle Hierarchy*; *who* declaring it to, and instructing the *lower Hierarchy*, *they execute it heere* in this *World*.

These

These *Orders* and *Angels* (receiving *Influence* and *Intelligence* from *one another*) worke *all* for the *glory of God*, and the *good of Man*. The *Superior*, by *Information*; and the *Lower*, by *Action*, and putting the will of God in reall execution. Much *vertue* and *power* is attributed to these *Names*, *Orders*, and *Angels* (by the occult-*Philosophers*). And these Angels, (being of their owne nature, *Spirits*) are never *properly* called by these *Names*, or by the *Name of Angels*; but onely, as they are *sent* and *imployed* in one kind or another *to us*, as *Messengers* and *Ministers*. According to that of *David*: *Hee maketh his Spirits, Angels; and his Ministers, a flame of fire.* In which *office of Ministration*, they are *properly* called *Angels*; or else *not*. And, (in *this sense*) *Christ*-himselfe is often called an *Angel*. Psal. 114. 4.

Their Effects.

Now, *we* receive (from *Angels*) power to receive and declare the will of God. From *Archangels*; to *rule* all Creatures put *under* us. From *Principalities*; to *subdue* all we ought to *rule*. From *Vertues*; to *obtaine the reward*, we strive here for. From *Powers*; *helpe* against our *Enemies*. From *Dominations*; to *subdue* our owne *Bodies*. From *Thrones*; to *collect, and settle our Memories* on *eternall objects*. From *Cherubin*; *Light*, to apprehend *heavenly things*. And *lastly*, from *Seraphim*; *ardent affection*, whereby wee *cleave to God*. But, to leave these *curious speculations* of the *Schooles*,

Their End.

These *heavenly Creatures* (whether *they* be of these *Names, orders*, and *operations*, or not; as is *hard* to prove) were, most certainely, in the *beginning*, made to this end; *viz*: for the *Glory of God*, and *good of man*. And although they ever *glorifie* him, (by Flying about his *Throne*, and Crying day and night *Holy, holy, holy, Lord God of Sabbath*) yet, since his delight is in *Mercy*, (which is above *all his workes*), they glorysie him *most*, when they reveale his *Care of us*, in being *his Ministers* of our *preservation* from the *face* of our *Enemies*. Esa. 6.

But, howsoever wee be *unsure* of their *Substance*, *Forme*, *Number*, or *Influences*: that they may be knowne certainely *thus farre*; (to be *Ministring Spirits, for our good*) *David* hath assured us: where hee saith, that he *hath given his Angels* charge *over us*, to *keepe us in all our wayes*. *Which* Saint *Paul* also confirmes: *Heb.* 1. And sure, wee have *neede hereof*. Wherefore, since *Man* is (here) made a *Spectacle to Men and Angels*, fighting against the *World*, the *Flesh*, and the *Devill*, (*strong Enemies*, and *weake warriours*) therefore hee hath *charged these heavenly Soldiers* to ayde us *militant*, against *their*, and our *common-Enemies*: and, to *pitch their Tents round about us*; like *Fellow-Soldiers*, fighting *one*, and the *same Quarrell*. Psal. 91. 11. 1 Cor. 4. 9. Psal. 34. 7.

The Cause.

And (indeed) our *Cause* is *one*, and the *same*. For, the *Devill* hath the *same Quarrell* to *us Men*, that hee had to *Christ*, (*our*, and *their Master*), whose Battailes, wee fight. And (to this day he strives to hinder our Conversion, that *Man* should not bee *united* to God. Wherefore, when against *all* his malice, (by the *operation of Gods Spi-*

ry, and the *Ministerie* of his obedient *Angels*) Man is *united* to God,
Luke 15.7. *at this Conversion of a Sinner, there is joy in heaven among the Angels.* For, hereby *they*, are *victorious*: *God*, is *glorified*; *Man*, is *saved*; and, the *Common Enemie* (the *Devill*), is overthrowne, and *vanquished*.

Let us (then) *praise him*, for this powerfull *Guard*. For, were it (but against the *Devil*-onely) we were to strive, it were *lesse feare*: but the *world* (our *Slave* and *Servant*); the *flesh*, (our *Fellow* and *Companion*) doe (both) *rebell* and take part *against us*. We have the *Flesh*,
2 Cor.4.4. Ioh.14.30. within us; the *World*, about us; and the Devill, (the *god of this world*, and *the Prince of the Aire*) above: and therefore, *had need of such a Guard* as is *farre above* them *all*, in place; and *stronger* then them all, in power, to be alwaies *above us*, and round *about us*.

Psal 91.11. First Question of *Particular Charge*. Gen.48.16. And, *this Guard* we are sure of, by the *promise* in the forenamed-*Psalme* 91.11. But, a *question* hath bin raised; *Whether every Man have a particular Angel, from his Birth, assigned unto him, for his preservation and defence*; or no? I hope, it is *no errour* to hold the *affirmative*. But, if it be; it is *an old one*, as may appeare in *Iacobs Blessing* (though *some* make *that Angel* there, to be *Christ*): and, more-*plainely*, by the *Disciples* that tooke *Peter*, for *Peters-Angel*. *But most*
Act.12.15. Matth.18.10. by our *Saviours owne speech*: That would *not have one of his little-ones offended*, [*Quia Angeli eorum*] because *their-Angels doe continually behold the Face of his Father in heaven*. To *this*, the *Greeke* and *Latin Fathers*, most *generally*, give consent. Neither is it *strange*, that *one-Angel* should seeme *sufficient* to keepe *one Man*; since wee find in *Da-*
Dan.13.1. *niel*, that *one-Angel* is *Set* over a *Nation*. And, it may *well*-stand for *likelihood*; when we see *daily* before our Eies, that God sets *one Man* (a *Creature*, much *more-feeble*) to *rule and protect divers Kingdomes*.

But, what needs *Man* to streighten himselfe in this Confidence, when the *promise* is made *in the plurall*: that *They shall be Angels over thee*: that is, *more* (*then one*) *for thee*, in particular, (according as *Gods glory* may be showne, or *thy neede* shall require). And, it seemes, not *unproportionable*. For, since we are not to fight against *one spirit*: neither was *he* (in the *Gospel*) possessed with *one Devill*; but, with *a Legion*; therefore the *Guard*, should bee in *the plurall*. But yet, not *this* (*ex necessitate*) Because God *cannot* defend *without them*, (or, with *but-one* of them) against-*all*; but (*ex largitate*), to *encourage us* in Dangers.
2 Kin.6.16.17. And; that wee might see (with *Elisha-his-servant*, when with his eies, he beheld *their heavenly host, in fiery Chariots round about them*) that there *be more with us, then there be against us*. So, wee may conclude; That, though we have *an Angel* assigned us in *particular*; yet, when God sees *best*, (and, as *our neede* shall require) a *whole host of*
Psal.34. *them shall pitch their Tents round about us*. Let us (then) goe on confidently in *good Actions*. For, if *one Angel* was able to destroy, *all the*
Exod.12.29. *first borne in Egypt*, and *so-many thousands, of Zenacheribs* Host, *in one*
2 Reg.19.35. *Night*; what are *Legions* able to doe, in our defence?

But,

But, admit these *Tutelar-Angels* to be but *one*, (or, many) the *next Question* will be: *how they performe this charge*; and *what they doe for us?* It is certaine, that (both *alive*, and *dead*), they *assist* and *preserve* us. And *that*, divers waies. *Sometimes* (*visibly*), to Confirme us; but alwaies (*invisibly*) to *protect* us.

2. Question. What they doe for us.

For, it is held, that there are *but two Missions* of *Angels*. The *one Internall*: when from God, they *informe one another*, from the *two higher Hierarchies*, to the *Lower*. The *other Externall*; when the *lower Hierarchy*, from *them*, *Informes*, *Directs*, or *Protects* us *visibly*, or *invisibly*. By which action, they are by *us* properly called *Angels* and *Archangels*. *Angels*, when they are *Messengers*, or *Ministers* of *ordinary*-protection: and *Archangels*, when they come *on affaires*, more *mysticall* and *mighty*. Which *two Names* are most *proper*, to the *two last orders* of the *lower Hierarchy*. Because, (though it is held, that they *all* without exception) from the highest to the lowest *are* and *have beene sent also*; yet, these are *oftnest sent*, and are *most conversant* with us. *Angels*, being *Prefects* to *particular Men*; and *Archangels*, to *People* or *Nations*. So that (though in *divers kinds*, and according to their *dignity* and *fit-times*, as God sees good; yet) they are *All sent*: and are *all* (without exception) *Ministring Spirits*, for *our good*. And *thus* they assist us *divers wayes*.

1. *First*, they *reveale* unto us, the *will of God*, and enlighten us; by *Instructing* us in knowledge. As the *Angel* said to *Daniel*, *I am come to teach thee, &c.* And *this*, is thought to be *Ordo Doctrinalis*, by *Athanasius*. Which, with the *other-six* that follow, he calls *Militia cœlestis*. 1. Dan.10.21.

2. *Secondly*, They *direct and protect* men in *all their wayes*. (As the Angel led Israel); and, either *remoove offences* out of their path, (by *keeping away* Temptations); or, lift men *over them*, by *helping* them to overcome. So that, they shall *not dash a foote against a stone*. And *this*, is thought to be *Ordo Tutelaris*. 2. Psal.90. Exod.23.23. Psal.91.12.

3. *Thirdly*, they *comfort them that faint* in the way (as they did to *Eliah*) *bringing Bread and Water*: or, to *Hagar*; in shewing her a *Spring to refresh her*: or, to our *Saviour*, *when they ministred unto him*. And *this* is thought to be *Ordo Ministerialis*. 3. King.19.16. Gen.12. Matth.4.11.

4. *Fourthly*, they *helpe them that strive* and are intangled in the way (as they did, to *Peter*) when *he strove in fetters*, and could not walke in the *path of his vocation* freely. And, they not onely *helpe us*; but, destroy *our Enemies* against whom wee strive: as they did by *Herod*, that *detained him*; and *Zenacherib*, that *opposed Israel*. And *this*, is thought to be *Ordo Auxiliaris*. 4. Acts 12. 2 King.19.35.

5. *Fiftly*, They helpe (as some hold) and assist them *that pray*, and *beare up their Petitions*, and the report of their words and Actions; (as *Raphael* did, to *Tobias*; and the *Angel before the Altar*). And *this* is thought to bee *Ordo Procuratorius* (though *some*, deny them *this Office*). 5. Tob.12.12. Revel.8.3.

6. 6. *Sixthly*, they have a *charge of us at our death*; and, *after wee are dead*, they *carry our Soules into the Bosome of Abraham* (as they
Luk.16.22. did to *Lazarus*). And *this*, is held to bee *Ordo Receptivus Animarum*.

7. 7. *Seventhly*, and lastly: they are *Messores, Reapers*; so called,
Matth.24.31. by our *Saviour* himselfe, *Who shall have charge of our bodies after death and shall gather them from the foure winds in the day of our Resurrection.* After which, we shall all sing *praise* to him in *Trinity* (for ever) who hath brought *all these things* to this good conclusion, by *his goodnesse*, and *their most obedient* and diligent *ministery*. And *this*, *some* call *Ordo Assistentium*: because (after their *Ministery* to us, on *Earth*) they shall ever-stand with us *together*, before the Throne of our gracious God in the heavens.

The Condition. Thus farre, we see, how they are held to have *charge over us*. But, *all this*, is *Conditionall*. For, it is to *keepe us in all our wayes*. That is,
Psal.90. *in the wayes that God hath set downe, and charged us to walke in.* "For, "if we goe *out of them*; *there*, they *leave us*. *They* are not to follow "us, in our *darke courses*: they are *Angels of Light*; and, *what fel-* "*lowship hath Light, with darknesse? His Servants* we are, *to whom we* "*obey*. And therefore, if we will have *them*, to be our *Fellowes and* "*Companions*: *we must serve him*, whom *they serve*. For, if *we* elect "*affinity* with their *Enemies*, we worthily *quitt our selves of their pro-* "*tection*. Thus much of *Angels in generall*.

But (to leave these *generalities*) wee will say a word of the *Angel of this day* in *particular*.

Michael. Among all the host of these heavenly Souldiers, wee finde *none* named with *more Eminency* in holy Writ, then this Saint *Michael*. (And let no man stumble at *this Name*, in that wee make a *Saint*, of an Angel). For, we call as properly Saint *Saviour*, Saint *Sepulcher*, *&c.* And we know, what *Sanctus* meanes: *Which* is, but *Holy*. An
Luk.9.26. *Attribute* given to *all the Angels* in generall, by our *Saviour*-himselfe, *In præsentiâ Sanctorum Angelorum* (sayes he, in *Luke*): and therefore, we need not *feare* to give it, to *him*. Wee find (I say) *no one* (among all the *Hierarchies*) named with *more Eminency* in holy Scripture then
His Office. *this* Saint *Michael*: whom they have so *gloriously* expressed, that he is held to be the *chiefest* of those *two lower Orders* (of the *third Hierarchy*), which are imployed *with us Men*, for our *Protection*: and to be the *chiefe Intelligence* (or Angel) of the *Tutelar Order*. Hee is also (even in *that* respect) held to bee *chiefe-Standard-bearer* of the whole *Church-Militant* on Earth, under *Christ* our *Chiefe Captaine* and defen-
Dan.12.1. dor. Which is collected from *Daniel*; where *he stands up for the people*. And, as he *stands up* for them (*heere*) on earth: So it is held, that he shall *take them up* againe, from the *Earth*, in the last day, by
1 Thes.4.16. blowing the *last Trumpet*. For, *that* shall bee with the *Voyce of an Archangel*. And *that* is, likeliest to be, *Hee*. For, to his *greater dignity*, it is noted; that there is *none* honoured with the *name of an Archangel*.

Archangel (in all the *Canonicall Scripture*) but *onely he*. *Hee* is but-*five times* named in *all the holy Scriptures*; and yet, he is *ever-mentioned* as a *chiefe-Souldier*, and *valiant-Captaine*, ſtanding up in *Armes*, for the defence of the *Church*. *Thrice* in *Daniel*; *fighting againſt the Perſians*: and *ſtanding for the People*. The *fourth time*, in the *Revelation*, *fighting* (*with his Angels*) againſt the *Dragon* and his *Angels*. But, the *fifth time*, hee is found in the *Epiſtle of Iude*, *ſtriving hand to hand with the Devill*, (not, as *before*, for a *People*; or, for the ſafety of ſome *few Soules*) but, for the *dead body of one particular Man*, (even *Moſes*). Dan.10.13. Dan.12.1. Reu.12.7. Iude ver.9.

"Whence (by the way) wee may obſerve; that God will give *to e-*
"*very one of his Servants*, (nay; even to their *reverend aſhes*) after death, *ſuch a Guard* for their *particular* preſervation, as is able (*alone*) to protect *a People*.

His Name.

There is much *excellencie*, even in the *Name* of this glorious Angel. For *Michael*, ſignifies *Quis ut Deus?* As if *God*, had made him of *purpoſe*, to ſhew the *greatneſſe of his power*. That, as *Men on Earth*, (when they conſider the glory of the *Firmament* and the *Stars* above them) are forced to Cry-out *Quis ut Deus?* So even the *Angels in heaven* (*when* they behold the glory and power of this moſt excellent *Archangel*, (above them), admiring his Creator) may juſtly crie, (*Quis ut Deus*)? in the very *Name* of *Michael*.

Dan.10.

This glorious *Leader*, is loaded with honorable *Titles* and names. For, in *Daniel*, hee is called *Princeps*: and *Princeps ille maximus*; and *primus è principibus primarijs*. *Titles*, ſo-*high*, that many *Divines* conferre *this*, on (*Dominus Dominantium*) even *Chriſt*-himſelfe; and make *him*, to be *this-Michaël*. Now, whether it *be ſo*, or *no*, I dare not *diſpute* it. But, it ſeemes to *me*, that (in all the places of Scripture, where *he* is *named*) it may well bee an *Archangel*, without derogation from our *Saviour*. But I, *ſubmit*. Yet, whether the *Church* celebrate *this Day* for *Angelus-Dominus*, or *Angelus-Domini*, I ſuppoſe, it skils *not much*; So, the *Apoſtles rule* bee obſerved: *That* all *be done to the praiſe and glory of God*. 1 Cor.10.31.

His Day.

But, we call this-*Feaſt*, *Michaëlis Archangeli*. Which beares ſome note of *difference* from *feaſts*; kept for the *perſon* of our *Saviour Chriſt*. For, as it is fit (at *all times*, and in *all places*), to give *thanks* unto God, and celebrate his *Name*; So, is it alſo, that *we take occaſions*, and find *times*, to praiſe him for *ſome Particulars*, as well, as *Generalities*. And therefore, the *Church* hath choſen *this Time* and *Day*, to *praiſe* him, for the *protection of Angels*. And *well* have they named this *Michael* in the ſteed of *the Reſt*. Seeing *Hee is* (as we ſee) a *principall Soldier*, a *chiefe*-Protector, *above the reſt*; and a *Leader* of the *reſt*. And, as one more-high *in dignitie*, declared in Scripture, then the *reſt*. And therefore, as in the *Congregation*, (conſiſting of *divers* perſons), *one-Man*, (aſſiſted by *all*) *praieth in the name of all the reſt*; So *this Day*, wee praiſe God, in the *name of one Angel*, for the *Aſſiſtance of all the reſt*.

Observation. Now, *this-Day* of Saint *Michael*, is one of them, that *begins our foure Quarters of the yeere*: and (indeed) *well and orderly* doth the *Church* observe the *Feast* of this *Holy-one*, in this *third Quarter*. For *first*, wee begin our Yeere with our *Ladie-Day* (otherwise called, the *Incarnation of our Saviour Christ*). *Next*, in the *Second Quarter*, comes the Feast of his *Fore-runner Iohn*; to *prepare* his way before his *Comming*: and to make his paths straight. *Next*, in *this third Quarter*, comes *Michaël* the *Archangel*, *Mustering up his Companie of heavenly Soldiers* in a readinesse, to sing *Gloria in Excelsis*; at the *Birth* of their *Creator*: with which joyfull-*Feast* (in the *fourth-Quarter*) wee conclude our *Yeere*.

These *foure Quarters*, we may compare to the *foure Times of Man*. The *Incarnation* of our Saviour, to the first *Time of Mans Incarnation*; (in *Innocencie*, in *Paradise*). The *forerunning of Iohn*; to the *Time* of the *Preaching* of *Noah*, and the *Patriarchs* (before the *Law*): the *Feast* of Saint *Michaël*; to the *Time* of the *Law*, (which was given, by the *Ministerie* of *Angels*): and the *Feast of the Birth* of our Saviour; to the *Time*, under the *Gospel*.

Or, they may be compared, to the *foure Estates* of every particular, and *private Man*. The *first*, of the *Incarnation*; to, the time a *Man lives* in the *Flesh*, and in the *lusts thereof* (as a *Naturall* man). The *Second*, of Saint *Iohn*; (who was a *voice* in the Wildernesse); to the time of *Mans Repentance* (by the preaching of the Gospel) till his *death*. The *third*; of Saint *Michaël*: to the time of *Mans Resurrection*, (which shall be *in Voce Archangeli*). And the *fourth*, of our *Saviour*; to the *Life Everlasting in Iesus Christ*; which shall conclude our *yeeres*, for ever: and destroy *all time*, that there shall be *no more*.

1 Thes. 4.

Vse. And, although (peradventure) *these Feasts* were instituted by the *Church*, on *some other* (though not-unlike) Considerations; yet I see no reason, but as they be *Times*, that (*Quarterly*) bring us in *Revenew* for our temporall profit: So, we may take occasion, to make the Consideration (even of these their *Vicissitudes*) to bring us in a profitable and *Spirituall Revenew* to our Soules: that (so prepared) wee may also *provide our selves*, (by these *Quarters-warnings*) for all times to come, accordingly. And, that the *Meditation* of this-*Day*, and the *Memorie* of this *Archangel*, may make us still thinke (with Saint *Ierome*) That wee ever see *him* (after hee hath done his Office of protection, *heere*) *taking his Trumpet in hand, to Sound out*; *Surgite Mortui, et Venite ad Iudicium*: and, in the *feare thereof*, so leade our *Lives*, that we neede-not *feare Iudgement*, when we shall appeare.

Much-more might be said, on this Argument; (either, on Saint *Michaël* in particular; or on *Angels*, in generall). For the world is *full* of volumes of *unnecessarie* and *unanswerable Questions*, concerning them. But this *small parcell* (or peice) touching their *Tutelar-Office*, is fraught too much for my weake-Barke. Therefore I will *Lade no more*, but try to go e away *with this*: and draw to a Conclusion.

And

And now, we haue seene, what is held of *Angels*, their *Order*, their *Tutelar*-actions, &c. though we vewe these *Incertainties ghessingly*, and through a *Cloud*; yet wee may *beleeve*, and Conclude; "That *God*, "(who is a *God of Order*) if not, by *this very same*, yet (by some more excellent way, and order) doth governe *all Things*: and *them*, and *us*. Conclusion.

And, though we cannot *more-certenly* set downe *how*, and in *what manner* these things are effected; nor *prie* into their *Angelicall Mystery* (which *knowledge*, being a *part of the Reward*, kept for the Blessed, cannot enter *into the heart* of mortall man): yet, wee may assure our selves, (not onely by *promises* in Scripture, but even by *daily experience*) that wee have *their Protection*. "For, whence comes it, that "(though wee *stumble*) we *fall* not in the *darke*? Or, (if we *fall*) that "we *rise* without a *Limb-broken*? Whence comes it, that *Bullets*, (or "*Arrowes*) often *grate*-on-us; and yet, hurt *us not*? Or, that *whole-Ru-*"*ines*, *Stones* and *Timber* (things of *waight* and *destruction*) fall within "a *haires-breadth* of us, and never *touch* us? He that sees not the *Pro-*"*tecting-Ministerie of Angels* in this, is *unworthie* of it. For, hee, that *obserues it not*, can never *thanke him*, that sends it. Protection certaine.

But when wee *consider* it: and *see it is so*, wee may (in all *thankefulnesse*) well crie, with admiring-*David*: *Lord! what is man, that thou art mindfull of him*: Or, *the Sonne of man, that thou visitest him? Thou hast made him little lower then* God; *for thou hast sent thy* Angels, *that attend on* thee, to *waite* on him? Nay *more*; even *thine onely begotten-Sonne*, to *die for him*. *O Lord our God! how excellent is thy name in all the world!* Our Part to God.

——*O see, the exceeding Grace*
Of highest God, *that loves his* Creature *so*
And all *his works*, *with* mercie *doth embrace*;
That blessed Angels *he sends too, and fro,*
To guide us, *where*; and *keepe* us, *when we goe.*
How oft! doe they, their silver Bowers leave
To come to succour us, that Succour want?
How oft *do they, with golden Pinions, cleave*
The flitting skies, (like flying Pursevant)
Against foule fiends, to aide us Militant?
They for us *fight*; *they watch*; *and duly ward*;
And their bright Squadrons round about us *plant.*
And all for Love; *and nothing* for reward;
O why should heavenly God, to Man haue such regard?

And to the Angels. Now, since we see that *this* is *their part* towards us; let us *consider*, also what is *our part* towards *them*: and *how* wee shall doe, to keepe them *about us*.

1. 1. *First* then; wee must bee *reconciled to God*; and since wee have made our selves (in *stead of Temples*) *Dennes of Theeves*, we must desire *him*, to *whip out of us* these evill-*Affections*; these *Money-Changers*, that *Buy* and *Sell our Soules* (our *Doves*): that we may be *purged*, and made *Temples* of the *Holy-Ghost*. And, *when we*, are *his Sanctuary*; *they* will be *with us*; and *about us*. For, in his *Sanctuary*, the *Cherubins* stood *wing*-to-*wing*: and where *God is*, there, *they will-be*.

2 Chro. 3. 11.

2. 2. Next, wee must follow Saint *Bernards* counsell: *Si vis habere custodiam Angelorum, fuge Consolationes Sæculi.*

3. 3. *Thirdly*, we must take heed, we doe *no uncleane act*, bee it never so *secret*. *Pythagoras* could say, *Maximè omnium*; *Teipsum reverere*. For, we are *incompassed* with a Cloud of *witnesses*, in our *most private Chambers*; and we ought to take *heed*, we *offend* not *these cleane Spirits*, or grieve them by the sight of *our wickednesse* or *uncleannesse*.

Gen. 28. 17. For *Iacob* (having seene a vision of *Angels*) said: *the Place was feare-full: O quàm verendus est iste locus! verè Domus Dei hæc est.* So may *wee* feare in *all* places: and behave our selves *reverently*: knowing the *Angels* are *present* to *watch* us; and are *round about us*.

4. 4. *Fourthly*, as wee must behave our selves *reverendly* before them: so, we must not use *too much Reverence* towards them. For, we must not *Invocate* them, as *Mediators*. *Which*, they *cannot* bee:

Iob 4. 18. for, *he hath found folly in them*: and, though they *helpe us*; it is *not*, of *themselves* (out of *compassion*, or being *touched with a feeling of*

Heb. 4. 15. *our Infirmities*; as our *Mediator Iesus Christ*, is): But, out of the *Love* and *obedience*, they beare to the *Command of God*; who hath given the *Charge*; and, to *his Glory*, *they doe it*. Therefore, if wee give them the *Glory*, or *Invoke* them (as *Mediators*) wee *drive* them from us.

5. 5. *Fifthly*, as wee must not *Invoke* them: So, (much lesse) must we *adore* or *worship* them. For, they are *but Ministers*: and *professe* themselves *so*. For, the *Angel* (in the *Revelation*) avoyded this *wor-*

Revel. 22. 9. *ship* from Saint *Iohn*, by saying: *That he, was but his fellow-Servant*. *This* (of all other) *they* cannot abide. For, the *Angels tremble*, and are *affraid* to be *adored* by the *humane Nature*; since they see *it taken into the God-head*.

6. 6. *Sixthly*, wee must bee heartily *penitent*, and turne from all our wicked wayes; and *then* (at this *Conversion*) *they will flocke* about us, and *clap their wings so loud*, that their joy, shall bee heard in *Heaven*.

Luk. 15. 7. For, *there is joy in Heaven among the Angels at the Conversion of a Sinner*.

7. 7. *Lastly*, that wee may *keepe them still* (thus joyfully) about us; Let us strive, to make *our selves* as *like them*, as we can; in *Obedience* towards God, and *love* to one another: And as *God* (so some des-

cant),

cant), In Seraphin, *Loveth*; In Cherubin, *diſcerneth*; In Thrones, *judgeth*; In Dominations, *ſheweth majeſty*: In Principalities, *Governeth*; In Powers, is *Omnipotent*: In Vertues, *doth Miracles*; In Archangels, *Revealeth*; and in Angels, *Aſſiſteth*: So, let us ſtrive by *Aſſiſting our Brethren*, and *Protecting* the Feeble and Indigent, to become *like Angels*. Let us, by *learning* divine and *high Myſteries*, and *Revealing* them to our *Brethren* (for their *Edification*) become *like Archangels*: and (ſince *Miracles*, *Omnipotence*, *Government*, *Majeſty*, *Iudgement*, and *Diſcerning*, are *chiefely Gods*) Let us, (*above all*) ſeeke to get *ardent Love*, and *affection*; the *Vertue*, that ſhall *laſt remaine*, and the *Property* of the *higheſt-Order*; *whence* all the *reſt* are inſpired. That, (in *fiery zeale*, and *Love* to the glory of God) wee may not onely *burne our ſelves*, but both (by *our writings*, and *Diſcourſes*, and all *our Actions*) *inflame our Brethren*; and therein (being *neereſt joyned* unto God) become like the *bright fiery Seraphins*, flaming continually in pure and ardent affection, about his *Throne*, and *next* unto *him*, *above* all other *Inferiour Orders*. And ſo, we ſhall be ſure, to have *all the Reſt* attend upon us, and *be ever* with us.

But this Vertue of *Love*, onely-the-God-*of*-*Love* can grant. Neither *can he* give it, unleſſe he *give himſelfe*. For hee, *is Love*. Which we beſeech him grant us, for the *Love of him*, that (for *Love of us*) gives us all theſe *Protections* and *Mercies*, together with himſelfe. AMEN. 1 Iohn 4. 8.

FINIS.

NOTES ON THE SIXTEENTH PSALME: MORE PARTICVLARLY, ON THE LAST VERSE.

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By WILLIAM ASHETON, of Lincolns-Inn,
Inner Temple.

THE LAST VERSE
OF THE
FIFTH CHANTO
OF
ASSALME:
THE SIXTEENTH
NOTES ON

NOTES ON THE SIXTEENTH *PSALME:* MORE PARTICVLARLY on the *last* Verſe.

PSAL. XVI.

Verſe 1. *Preſerve mee,* O God: *for, in* thee *doe I truſt.*
2. *O my* Soule, *thou haſt ſaid unto the* Lord, *Thou art my* Lord: *my* well-doing *extendeth not to* thee;
3. *But to the* Saints *that are in the* earth, *and to the* excellent: *all my delight is in* them.
4. *The ſorrowes of them, that offer to* another God, *ſhall be multiplied: their offrings of* blood *will I not offer: neither make mention of their* names *with my Lips.*
5. *The* Lord *is the portion of* mine inheritance *and of my* Cup: *thou ſhalt maintaine my* Lot.
6. *The* lines *are fallen unto mee in pleaſant places: yea, I have a faire* heritage.
7. *I will praiſe the* Lord, *who hath given mee counſell: my* reines *alſo teach mee in the nights.*
8. *I have ſet the* Lord *alwaies* before *mee: for* he *is at my* right hand; *therefore I ſhall not* ſlide.
9. *Wherefore mine* heart *is* glad, *and my* Tongue *rejoyceth: my* fleſh *alſo doth reſt in* hope.
10. *For thou wilt not leave my* Soule in Hell: *neither wilt thou ſuffer thine* holy One, *to ſee* corruption.
11. *Thou wilt ſhew mee the* Path of life: *in* thy preſence *is the* fulneſſe of joy; *and, at thy right hand there are* pleaſures for evermore.

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy ſight, ô* Lord, *my* Strength, *and my* Redeemer.

DAVID (heere) makes a *Requeſt*; and gives a *reaſon*, why he is ſure to obtaine it: *Preſerve me ô Lord*: Why? for, *in thee doe I truſt*. He deſires *eternall Preſervation*; and makes his *Faith*, the *reaſon* for it. Verſe 1.

But we are taught, That none, but the *Righteous*, can *Inherit*: and in *Gods* ſight, no *fleſh ſhall be juſtified*. If *David* be of *fleſh and blood*, Rom. 3. 10. and Pſal. 143. 2.

Math. 16. 17. & Heb. 10. 38. Rom. 4. 9. where is (*now*) his Confidence? In his *faith* ſtill: For *faith* (which is *not of fleſh and blood*) onely *juſtifieth*: *Abraham beleeved*, and *it was counted unto him for Righteouſneſſe.*

Luke 11. 9. Therefore, profeſſing (here) his *Beliefe*, he makes his *faith* the foundation; and grounds his requeſt upon it. *Whatſoever yee ſhall aske in faith, yee ſhall receive it.* In this *firſt verſe*, there is the *Argument* of the *whole Pſalme*: Which, (more at *large*) is *this.*

Verſe 2. He *deſires* (and it is the deſire of his *Soule*) to come to *life*; and that, by meanes of the functions of the *Body* (for he confeſſeth there is *a way* to it; in the *laſt verſe*; and *that* muſt be *walk'd* in): *which is*, to doe *uprightly*: being, but the *fruits of faith*, wrought in the Body: Which yet, he acknowledgeth it not *beneficiall to God* (who will not tell *Man* when *he* needs;) but to the *Saints that are on earth.*

Verſe 3. To *whom* we ought to *give eſpecially*. Though we are bound to doe good *even to all*, (by *Gods example*, that ſhines on *good* and *bad*): yet *his delight* (he ſaies) is *chiefely* on *them*, that are of the *Communitie*, and *Houſhold of faith.*

Verſe 4. *Then*, He ſhewes the Miſery of *Idolaters*, that *fall from this faith*, and truſt in *falſe gods*: Abhorring not onely to *offer*, but even to *mention their names* with any *reverence.*

Verſe 5. Furthermore, He ſheweth, that *He* fixeth his *faith on the Lord alone*: who not onely *maintaines his right*,

Verſe 6. And provides, for his *Body*, a *faire*, and fruitfull *Inheritance* to feed him:

Verſe 7. But Inſtruction for his *Soule* alſo by his *Spirit*, to guide and direct him: So that, his very *Reines* (the *Seat of Luſt*, and *bad deſires* in us) are ſo *regenerate*, that (in ſtead of *Tempting*) they give him *Inſtruction*: and that, in the *Nights*. (Every night) when Men are *leaſt-able*, through Infirmities of the Body, to uſe the *faculties* of the *Soule*; in *reſiſting*; *then*, is *he* awake to God.

Verſe 8. Who being *then* (as *alwaies*) *before him*, and at his *right hand*, keeps him from *ſliding* from the way *of life*, that he deſires to walke in.

Verſe 9. This makes his *heart* (though the *thoughts* thereof, for the moſt part, *be evill continually*) and his *Tongue* (an *unruly evill*) to *rejoyce*: and it makes his *fleſh* alſo (though *it* be ever *fighting* againſt the *Spirit*) to reſt in *hope*; not onely, of *preſent* ſubduing to the *Spirit*; but, of *future glorification* in the Heavens.

Verſe 10. For, he is confident, That neither his *Soule* ſhall be left in *Hell*; nor, his *holy One* (whether it be the regenerate *ſoule*, or the mortified *Body*) ſhall ſo *ſee Corruption*, that it ſhall not be *able* to ariſe, and come to *that end*; wch he, *by faith* deſires, *& hopes* for, (which is, *life everlaſting*).

Verſe 11. In this 11. verſe. *Thou wilt ſhew me the path of life: in thy preſence is* the fulnes of joy: *and at thy* right hand, *there are* pleaſures *for evermore.*

This Pſalme (grounded on *Faith*) may well be called *Davids Creed.* For, in it, he hath confeſſed *all the principall Articles of our Chriſtian faith* (though *not* in their *order*).

I *beleeve*

I *beleeve in God, the Father Almightie*] (in the 1. *verſe*) *Deus fortis:* for ſo *Tremelius* tranſlates it. 1.

In Ieſus Chriſt his only Sonne] who died for us, and roſe againe from Death (being the *ſumme* of *all* the *Articles* concerning *him*) in the 10th. verſe. For, Saint *Peter* ſaies, *David* ſaied that of *Chriſt* [*Hee will not leave my Soule in Hell*] &c. 2. That is, the 3.4.5.6. and 7th. Articles. Act. 2. 25.

In the holy Ghoſt] ver. 7. *Who giveth me counſell.* 8.

The Catholike Church] in the third verſe. *The Saints in Earth.* 9.

The Communion of Saints] in the *ſame: My delight is with them.* 10.

The forgiveneſſe of Sinnes] in the 8. and 9. verſes: *I ſhall not ſlide; wherefore my heart is glad* (as, one *Releaſt*). 11.

The reſurrection of the bodie] in the 9th. verſe. *My fleſh ſhall reſt in hope.* } 12.

And the life everlaſting] in this 11th. verſe. *Thou wilt ſhew me the path of life: In thy preſence is fulneſſe of joy: and at thy right hand, there are pleaſures for evermore.*

In *this verſe*, are *Foure things* obſervable: (to proceed with it). Foure things obſeruable in the 11. verſ.

1. A *Guide*] THOV.
2. A *Traveller*] MEE.
3. A *Way*] *The* PATH.
4. *The End*] LIFE. *Deſcribed* after.

For, that, which *followes*, is but the *deſcription* of this *Life*.

THis Verſe, is a *proper* ſubject for a *Meditation*. For, *all* (three are *ſolitarie*. The *Guide*, is but *one*; the Traveller, *one*: the Way, *one*: and the Life, the *onely one*. To meditate *well*, on *this*, is to bring *all-together*; and, at *laſt*, make them *all*, but *one*. Which, that wee may doe, let us *firſt* ſeeke our *Guide*.

The *Guide*. 1. The Guide.

HIM we finde named (in the firſt verſe): *Iehova*. Here, wee may *beginne* (as we ought in all *holy* Exerciſes) with *Adoration*. For, unto *him all knees ſhall bowe*: nay; unto *his Name*. For, *holy, is his name. Glorie be to thee, ô God!* 1. Holy.

He is, *Deus*; therefore, *holy*: he is *Deus fortis*, therefore, *able*. For, the *ſtrength of the hills is his*: and, if there bee a *way* on *earth*, *hee* can ſhew it. For, in *his hands* are all the *Corners of the earth*. 2. Able.

But, is he *Willing* to ſhew? yes; though he be *Deus, holy* (which is a *word, terrible* to poore fleſh and blood); yet, *hee* is *Deus meus*: my *holineſſe*. That takes away *ſervill feare*. He is *Meus*, we have a *propertie* in him: and he is *willing*. (*Thou* wilt *ſhew*, &c). 3. Willing.

4. Diligent. Verſe. And, that you may know he *will guide*; *David* ſhewes a little above, how *diligently* he will *guide*. *Firſt*, he will *goe before*: he will *lead* the way *himſelfe*: if I can but *follow*, I ſhall be ſure to *goe right*. And, he that hath a *Guide before him*, and *will* not *follow*, is worthy to be left *behind*. But ſay, I am *willing*: I doe *deſire* to goe; and I *doe follow*: what, if (through *faintneſſe* in the *long* way), I *fall often*? or (for want of *care*) *ſtep out* of the way, ſhall I not (then) bee left *behind*? Feare not: for, *he is at my right hand; ſo that I ſhall not ſlip.* Verſ. 8.

5. Conſtant. This is *ſome* comfort indeed. But, wee are ſo *ſoone weary* in this way, and doe *fall*, and *Erre* ſo *often*, that it would weary the *patience* of a good *Guide* to lead us, but *one day*. Will he *beare* with us, and continue to *the end*? Yes, (alwayes): or, *this Text* deceives us. For, *all this* is found in the *eighth verſe*. We muſt have *Him*, or *none*. For, *Hee* is *one*, and *the onely One*. So confeſt: *Who have I on earth; but Thee?* Seeke *this good Guide*; hee is *eaſie* to be found: *Seeke, and yee ſhall finde.* You ſhall finde, That *Hee* is firſt *holy*: ſecondly, *able*: thirdly, *willing*: fourthly, *diligent*: and fifthly, *Conſtant*. Bee *thou*, as *willing, diligent, and Conſtant*, (O my Soule!) to *follow* him: and *Hee* will make thee, both *able* to follow to the end, and *Holy*, in the *End*.

Pſal. 73. 25.

The *Traveller.*

2. The Traveller.

HAving found the *Guide*; wee ſhall *not long* ſeeke for *one*, that wants him. For (*ſee*) here is a *Man, out of his way*. And, *that* will ſoone appeare, if we conſider his *Condition*. For, he is a *Stranger* [*Thou wilt ſhew mee*]: and, what *am I? I am a ſtranger, and a Sojourner, as all my Fathers were*: ſayes *hee*, in *another* place.

1. A Stranger. Pſal. 39. 12.

But, *this* was, in the *old time*; under the *Law*: what are *we* (their *Sonnes*) in the *Goſpel*, any other?

2. A Traveller. Saint *Peter* tels us, *no*: That we are *Strangers*, and *Pilgrimes*, too: that is, *Travellers*. We *Travell*, as being *out of our Country*: and, we are *Strangers* to thoſe, wee converſe with. For, neither the *Natives*, be our *friends*: nor, any thing, we *poſſeſſe* truly our *owne*.

3. Wiſhing home. Pſal 80. 4. It is time, we had *animum revertendi*: and ſurely, *ſo* we have, if we could hit on the *way*: *Converte nos Domine.*

4. Way forgot. Iſai 5. 11. But, it is ſo long, ſince wee came hither, wee have *forgot the way* home: *Obliti ſunt Montis mei.*

5. Still going. Pſal. 145. 15. Yet (ſtill) we are travelling; and (we thinke) *homewards*. For, *all* hope well: *Oculi omnium ſperant in te.* But, *right*, like *Pilgrimes*; or rather, *wanderers*. For, wee ſcarce know, if wee goe *right*: and (*which is worſe*) have little care to enquire.

Eccleſ. 2. 22. The *whole* world is a *way*; wherein the *Children of Men* travaile. *There is nothing but Travell under the Sunne*, ſaith *Salomon*: *this*, is

Pſal. 115. 16. Mans *Portion*, *Terram dedit filiis hominum.* Yet this *great way* leads,

but

but to *two* ends; *backwards*, and *forwards*: *home*, or to *hell*. It behooves us, to looke *about*, where wee are. For, goe wee *muſt*, (*one* way, or *other*): either, as *God* Commands; or as the *Devill* drives: To *ſtand ſtill* will not ſerve turne. Hee, that doth *ſo*, had as *good* goe backe. For, hee, that goes *backe*, ſhall *as ſoone* come to his *journeys end*, as he that *ſtands ſtill*: unleſſe he could make *his home*, *come and meete him*. *Goe*, we *muſt* (then): And *goe*, we *doe*.

The *world* is *before* us; and it is *full* of Travellers. Nay; the *devill himſelfe* hath his *walke* (here) too. For, when God asked him, in *Iob*: (*from whence hee came?*) It was, from *Compaſſing* the *earth*; and walking, *too and fro*, in it. *This*, is a right *high way*: and *they*, that goe *backward* in it, find it *broader* and *broader*; till they come to the *Pit*. But *they*, that goe *forward*, find it *narrower*, *and narrower*; till they come to the *ſtraight-gate*: and (*there*) many times, is *no entrance*: and ſo, they even *goe backe* againe; and (by the way) tread out many *other ſmall pathes*, for others to follow in: even to the *path* of deſtruction. 6. A thronged road. Iob 2.2.

And (to ſay truth) no man hath any *other* way, but a *Path*. Let him walke which way hee will. For, hee goes his *owne* way; his *owne ſteps* carry him in his *owne path*, (bee there never ſo *many*, that *follow*, or goe *before* him): for *himſelfe alone*, hee muſt anſwer; and for the *ſteps* alone that *he hath trodden*.

This way alſo here (in the *Text*,) is *Semita*; a *Path*: but, *it* leads *another* way.

The *Pathes*, that this great high-way (the *World*) ſends forth, for men to walke in, are very *many*: but, they may (in generall) be reduced to *theſe*. *Firſt*, *Semita Sæculorum*; this is not *worth marking*, ſaith *Iob*. *Then*, there is *Semita Avari*: this is a *bloody* one; ſaith *Salomon*. *Then*, *Semita incurvata*; and *that*, leades a man *quite out* indeed: *this*, will never bring a man to *peace*, ſaith *Iſaiah*. *Women*, have their *paths* too; but, it is *Semita ad inferos*: and (peradventure) *that* way of theirs, in the *Proverbs*, [*a Maid with a young man*] leads thither too. But *Salomon* confeſſeth their Treadings (in *that kinde*) to bee ſo intricate, that he could never *trace* them. 7. Dangerous Pathes. Iob 22.15. Prov.1.19. Iſai.59.8. Prov.30.18.

Theſe, are our *wayes*; and the *beſt Paths* that we chooſe; if *we* guide *our ſelves*. Pathes, not *worth marking*; Paths, *bloody*; Pathes, *crooked*, and yet *Straight enough*, to leade to deſtruction: and (which is worſe) not *one* of theſe, but is *darke*: *Via Impiorum tene broſa*; nay worſe; *Fiant viæ illorum tenebræ*: the way, is *darkeneſſe* it ſelfe. 8. Darkeneſſe. Prov.4.19. Pſal.35.6.

A man, to walke in a *narrow* Path all-*alone*, in the *darke*: nay, the way (he walkes in) to be *Darkeneſſe*, (the *thing* it ſelfe) and, without a *Guide* (for they be *our owne* wayes; of our *owne chooſing*): is ſure, in great danger; and muſt needs, at laſt, come to ſome *miſchiefe* in the end. *Salomon* makes it *worſe* yet: *Neſciunt*, *ubi corruunt*: they know not when they are *out*, nor when they are *in*: that's *worſt* of all. For *then*, they goe *head-long*, and will never *ſeeke*, to come *in*. Prov.4.19.

9. Still out. It is ſomewhat to purpoſe (yet) when a man *knowes*, he is *out*. *David, did*; and *wee*, confeſſe the like (with him) *every day*, [*Wee have*
Pſal.119.176. *erred*, and *ſtraied from thy waies*, like *a loſt ſheepe*] *Sicut Ovis*; not *Sicut Avis*, aut *Vulpes*. For, the *Foxes have holes*, and the Birds *have Neſts*, and *know the way* to them. Nay, the *Oxe*, and the ſimple *Aſſe* know their *Maſters Stall*, and *Crib*: but (*Ovis*), a *Sheepe* is *Pecus erraticum*: a Creature, moſt ſubject to *ſtray*: and yet, of *all others*, leaſt *able* to find the *way home* againe. *So*, have *we* erred.

And, it is well, we *know* it. For it will make us *adde*, (as *he* doth,
Pſal.119.176. immediately, in the *ſame* verſe): *O ſeeke thy Servant.*

10. Deſire the Guide. It is plaine enough, we *are out*: theſe words, (in the Text) inferre it. (*Thou wilt ſhew*); ſeemes to be the voice of a Man, that *ſees not the way yet*, but heartily *deſires* to be *in*. Here, is his *deſire*, and his *Confidence* mixed in *one*; as if, he were as ſure, *to have*, as he is ſure *he askes*. (*Thou wilt ſhew me*).

11. Be confident. But *David* (here) ſtill keepes the *ſingular* Number. As there is but *one* Guide; So he ſpeakes in the perſon but of *one Traveller*. There is *ſomewhat* (peradventure) in *that*. It is, to ſhew his *Confidence*. The *Lords Praier*, is in the *Plural*: but, the *Creede*, in the *Singular*. Wee may *pray*, that God would *guide all*; but we can be *confident*, for *none*, but *our ſelves*. [*Thou wilt ſhew*] (or, thou *doſt*; or, *haſt*, as *ſome* tranſlate); All is, but to ſhew *particular Confidence*.

12. Mee in particular. *Thou wilt ſhew* me]: *Me*: not, *us*: (A number *indefinite*; wherein I *may be* one): but *Me*, (in particular), that *am out of the way*: that am, *my ſelfe alone*: that muſt walke in the *Path alone*. Either *I* muſt *follow*, or goe *before* others: I muſt worke, for *my ſelfe alone*; *beleeve*, for *my ſelfe alone*: and be *ſaved*, by *one, alone*. The *way*, (in this Text), that I muſt walke, is but *one*: nay; it is but a *Path*; where, but *one*, can goe: *this* is no *high-way*; but, a way of *Sufferance*: by *favour*; it is *none* of *ours*.

It is no *Roade*: you cannot *hurry* (here), or *gallop* by *troopes*: It is but *Semita*, a ſmall *foote-path*; for *One*, to goe *alone* in.

13. In meditation. Eſa.40.3. Nay: as it is a Way for *one alone*; So is it a-*lonely way*: *Præparate vias ejus in Solitudine*; ſaith Saint *Iohn*; (and *hee* knew, which way *God* went; who is our *Guide*): *in Solitudine*: *there*, is the *ſweetneſſe* of *Solitarineſſe*: the comforts of *Meditation*. For, *God* is never *more familiar* with man; then when Man is (in *Solitudine*); *alone*, in his *Path*, by himſelfe.

Chriſt himſelfe came *thus*; all *lonely*: without *troope*, or *noyſe*: and *ever* avoided the *tumultuous Multitude*; though they would have made him *a king*: And, he never ſpake to *them*, but in *Parables*: But to *his*, that ſought him (in *Solitudine*) in *private*, he ſpake *plaine*; and ſo doth he (ſtill) *Love* to doe, to the *Soule*; in *private*, and *particular*. Therefore, *well* ſaid *David*: That *thou wilt ſhew Me*; in *particular*: and in the *ſingular* number.

14. Thou But, how ſhall *I know*, that *I* (*in particular*), ſhall be *taught* and ſhewed

ſhewed this way? This *Prophet*, (that had *experience*) will tell us: *Mites docebit*: the *humble he will teach.* If thou canſt *humble* thy ſelfe, thou maiſt be ſure to ſee thy *Guide*: *Chriſt* hath crowned *this vertue* with a *Bleſſing*: Bleſſed *are the meeke*; for, *them* hee will call to him, and *teach*. But, thou muſt be *humble* (then). For, *Heaven* is built like our *Churches*; *high-roofed* within, but with a *ſtraight low* Gate: they (then) that enter there, muſt *ſtoope*; ere they can *ſee God*. *Humilitie* is the *marke* at every *Croſſe*; whereby thou ſhalt know, if thou be *in the way*: if *any be otherwiſe minded*, God *alſo ſhall reveale it unto you*. For; *Thou wilt ſhew*. ſhalt know it. Pſal.25.9. Matth.5.5. Phil.3.15.

The Way.

BVt, Let us now ſee, *what* he will *ſhew* us. The *Path*. 3. The Way.

We muſt know, that as Men have *many pathes* out of their high-way (the *World*), but they *all* end in deſtruction; So *God* hath many *Pathes* out of his high-way (the *Word*), but they *all* end in *Salvation*.

Let us oppoſe *ours*, to *his*; (as indeed they are *oppoſite*): and ſee, how they agree. *Ours*, are not worth *marking*: His, *marked* with an *Attendite* (to begin withall): *Ours*, bloody; *His*, un-polluted: *Ours*, crooked; *His*, Straight: *Ours*, leade to *hell*; *His*, to *heaven*. Have not we *ſtraied*, then? we had neede to *turne*, and take an *other* Path; and *that*, quickly: we may well ſay, *Semitas noſtras, à viâ tuâ*. 1. Oppoſite. Matth.3.3. Pſal.44.9.

Well: here is the *Booke*: and here are the *Wayes*, before you: and *hee* will *ſhew* you: here is *Semita Mandatorum*; in the 119. *Pſalme*, *verſe* 35. here is *Semita Pacifica*; *Prov.*3.17. here is *Semita Æquitatis*. *Pro.*4.11. here is *Semita Iuſtitiæ*. *Pſal.*23.3. here is *Semita Iudicij*. *Prov.*17.23. and many *others*: Theſe are, (every one of them) *Gods wayes*: but *theſe* are (*ſome-what*) too *many*, and too *farre-off*. Wee muſt ſeeke the *Way*, where *all* theſe meete; and *that* will bring us into the *Path*. *Theſe*, are *many*; but, I will *Shew you yet a more excellent way*; ſaith Saint *Paul*: 1 *Cor.*12.31. 2. In generall.

We muſt begin to *enter*, at *Via Mandatorum*. For, till then, we are in the *darke*, and can diſtinguiſh no *wayes*, whether they bee *good* or *bad*. 3. Where to begin.

But *there*, we ſhall meete with a *Lanterne*, and a *Light* in it. [*Thy Commandement is a* Lanterne, *and thy Law* a light]: Carry *this* with thee, (as a *good* man ſhould; *Lex Dei in corde ejus*); and it will bring thee into the *way*. 4. A light. Pro.6.23. Pſal.36.

And ſee, how carefull our *Guide* is: For, leſt the *wind* ſhould *blow-out* this *Light*, he hath put it into a *Lanterne*, to preſerve it. For, the feare, (or *Sanction*) of the *Commandements* preſerves the *Memory of the Law* in our hearts, as a *Lanterne* doth a *Light*, burning within it. The *Law* is the *Light*; and the *Commandement*, the *Lanterne*. So that neither flattering *Zephyrus*, nor bluſtering *Boreas* ſhall bee able to 5. Kept-in.

blow it *out*; ſo long as the *feare* of the *Sanction* keepes it *in*. This is
Pſal. 119 104. *Lucerna pedibus*; and will not only *ſhew* thee where, thou ſhalt tread; but, what *pace* thou ſhalt keepe.

6. Through the old way. When thou haſt this *Light*, take *Ieremies* Counſell; Inquire for *Semita antiqua*, before thou goeſt any further: *Stand* (ſaith he) *in the waies*, and *behold*; *and aske for the old way*; *which is the good way*, and *walke therein*, and *yee ſhall finde reſt for your Soules*. This will bring you *ſomewhither*, where you may *reſt* awhile. And, whither is *that?*

7 To the new. Trace this *Path*, and you ſhall finde this *old way*, to runne quite thorow all the *old Teſtament*, till it *end* in the *New*, the *Goſpel* of *Peace*: and *there*, is *Reſt*. And, that this is ſo, Saint *Paul* affirmes. For the *Law* (which is the *old way*), is but the *Pedagogue* to the *Goſpel*. *This* (then) is a more *excellent way*, then the *Law*; the *Ceremonies* whereof, (in re-
Gal. 3 4. ſpect of *this*), were called *beggerly Rudiments*.

8. The path. When wee come *there*, wee ſhall find the way pleaſant, and very *light*; So that, wee ſhall plainely ſee before us, that *very Path*; that *onely Path*; the *Path of Life*, (*Semita Vitæ*) in which the *Goſpel* ends, as the *Law* ends in the *Goſpel*.

9. The Truth. Now, what is *Semita vitæ*, that wee ſeeke for? All the *Wayes of God*, are *Truth* (ſaith *David*): He doth not ſay they are *Veræ*; Or *ve-*
Pſal. 119. 151. *ritates*; but, *Veritas*: *all*, *one Truth*. So, all the *waies* of God end in *one Truth*. *Semita Vitæ* (then) is *Truth*: the *Goſpel* (that leads to it), is
Col. 1. 5. called the *Goſpel* of *Truth*. And, ſo ſure a *way to Life*, is *Truth*, that
3 Iohn 1. 3. Saint *Iohn* ſaies, he had no *greater joy*, then to heare, that his Sonnes *walked in Truth*. No *greater Ioy*. For, it brings them certenly to a *Ioy*, than which there is none greater. *Via Veritatis*, is the *Goſpel of Truth*; but *Semita Vitæ*, is the *Truth it ſelfe*. Of theſe, *Eſay propheſied*: *Et erit ibi Semita et Via*, &c. There ſhall be a *Path*, *and a Way*; and the *Way* ſhall be called *holy*, the proper Epithete of the *Goſpel*; [*the holy Goſpel*]: *that*, is the *Way*. But, the *Path*, is the *Epitome* of this *Way*, (called in our Text, by way of *Excellence*, the *Path*; in the ſingular): than which, there is *none* other.

Epheſ. 1. 15. Iohn 17. 17. The *Goſpel* of your *Salvation* (ſaith Saint *Paul*) is the *word of truth*. And, *thy Word* is *Truth* (ſaith our Saviour to his Father). *Truth* (then) is the *Path of life*. For, it is the *Epitome* of the *Goſpel*; which is the *Way*.

10. Life. Iohn 18. 38. This is that *Truth*, which *Pilate* (unhappie man!) asked *after*; but never *ſtayed* to be reſolved of. *Hee* himſelfe is the *Word*; the *Word*, is the *Truth*; and, the *Truth*, is the *Path of Life*, trodden by all the *Patriarchs*, *Prophets*, *Apoſtles*, *Martyrs* and *Confeſſors* that ever went to Heaven *before us*. The *abſtract* of the *Goſpel*; the *Gate of heaven*, (*Semita Vitæ*) the *Path of life*, even *Ieſus Chriſt* the *Righteous*, who hath *beaten* the way for us; gone *himſelfe* before us: and left us the *prints* of his *Foote-ſteps* for us to follow. Where, he himſelfe ſits ready to *receive* us. So the *Law*, is the *Light*; the *Goſpel*, is the *Way*; and *Chriſt*, is the *Path of life*.

Now

The *End.*

4. The End.

NOw, *whither* ſhall wee follow him? whither will this *Way* (this *Path*) leade us? *Hee* is the *Path of life*; therefore, *thither*: [*Thou wilt ſhew mee the path of life*]. But, *what* is this *life*? why, *Hee is our life*: *Our life is hid in him* (ſaith Saint *Paul*). And, though *this* were enough, to make us *ſeeke him*, if it were but even to *live*; yet (heere) is deſcribed, by *David*, *ſuch a life* that hee will bring us to, as (indeed) *paſſeth* all deſcription. For *this*, was his *Hope* in the *Meſſias* (the *Author* and *Giver* of this *Life*). Colos. 3 3.

Such a Life, as *never entred into the heart of man, to conceive*: much leſſe, can the Tongue, of *man declare* it.

1. Not interable. 1 Cor. 2 9.

But indeed, could *hee* (or *any*) with the Tongues of *men*, or *Angels* (as Saint *Paul ſpeakes*,) deſcribe it unto us, (*juſt*, as it *is*); yet, it were to *no purpoſe*. For, our poore *hearts* are ſo *narrow*, we cannot *Conceive* (or, apprehend) what is delivered, concerning *it*.

2. Not conceiveable. 1 Cor. 13. 1.

And, *this* Kingly *Prophet*, (though his *Tongue* were the *Pen* of a *Ready Writer*, and his *heart* were inditing of a good *Matter*) yet *Hee* comes farre *ſhort* of it. For, how could he deſcribe *that*, which hee could not *conceive*?

3. This too ſhort.

Notwithſtanding; ſo farre, as may be apprehended by the *capacity* of *Man*, is delivered (heere) in *theſe words*: [*In thy preſence is fulneſſe of joy: and, at thy right hand, there are pleaſures, for evermore*]. And, here is *all*, that the *heart* of man can *deſire*, to make a *perfect happineſſe*. Let us ſearch after the *deſires of Nature*, and wee ſhall ſoone ſee the *truth* hereof.

4. Yet ſatisfying.

All *Philoſophy* teacheth us that *Man*, deſires a *Summum*. There is *ſome end*, which every man tends to; *beyond which*, he cannot *thinke*, or *hope*.

1. An End.

And, this *end*, in whatſoever they place it (and they place it not in *death*, (I *trow*); for, *that*, mans nature *abhorres*; but, in *life*); they would (*all*) have to be *good*.

2. Life.

This *Summum*, would be *bonum*. Nay, he (that goes, in life, the *moſt wicked way of all*) thinkes *that* to be *beſt*, while he *followes* it. *So naturally* doe men affect *goodneſſe*, that they doe *no evill*, but that (for *the time*) in their *corrupt Iudgement*, they thinke it *good*, in *ſome* reſpect. But, whatſoever the *paſſages* of their lives be, they ſtill deſire that their *Actions*, and *Selves*, may alwayes (in *Summâ*) come to *good*.

3. Good.

Now this *Summum bonum*, (which men doe naturally deſire) would have *one* quality, *more*. It would bee *Iucundum*; as well, as *bonum*. For, wee take little *pleaſure* in *goodneſſe*, unleſſe *goodneſſe* bee *pleaſant*. And (indeed) no man will ſeeke *long* after any thing, which hee thinkes (in the *end*) will afford him no *Contentment*. Wee ſeeke after *many* things, very *laboriouſly*, and are naturally ſo given to doe, *onely*

4. Pleaſant.

onely becauſe they are *pleaſant:* But, if they be *ſuch* things, as we are perſwaded are *good* too; then, we *follow* them much more *earneſtly*; as having *now* got *reaſon* (alſo) on our ſide, to *drive* us: *Omne tulit punctum, qui miſcuit utile dulci.*

5. For Soule. But, though all deſire *Pleaſures*; (and they would have them *bee*, (or be *thought* to be) *good* too); yet, *all* mens *Pleaſures* are not *alike*, or of *one* kinde. *Some*, (whom *Philoſophy* hath a little more *ſublimed*) deſire the delights of the *Soule*. *That*, which inſtructs the *minde* in the privacies of *myſterious* or *hidden* knowledges, and gives *delight* to mans *inward Spirit*, *beſt* pleaſeth *them*.

6. For Body. *Others* againe, (that ſticke cloſe to the *Earth*) deſire more to pleaſe the *body*. *That*, which is pleaſant to the *Senſes*, are *they* moſt *ſenſible* of; and *ſo*, moſt pleaſed with.

7. Full. Now, *both* theſe *two* (for there can be no *more*) are not, with theſe *Pleaſures*, contented neither, if they enjoy them not, *fully*. For, what *wants* of *felicity*, cannot be *happy*. And (to ſay truth) where *fulneſſe of Content* is abſent, there can bee but *ſmall* happineſſe or pleaſure: Therefore (to give *full* Content) the *pleaſure* (it *ſelfe*) muſt bee *full* too.

8. Various. And yet, when Pleaſure (both of *Body* and *Soule*) is at *full*; if it ſhould come to *Satietie*, all were *undone* againe. For, in *Satietie*, is a kinde of *loathing*: and, in ſuch a *wambling*, there can be but *ſmall* Content: and (*ſo*) no *Pleaſure*. Therefore, in *Pleaſures*, both *Body* and *Soule* deſire, with *fulneſſe* of *Pleaſure*, to have a *fulneſſe* of *variety*. * *Variety*, is *that*, which makes the *pleaſant* life, and is (indeed) the *life* of *pleaſure*. For, *Pleaſure* (that *varies* not) is like a *Body* that *mooves* not; *Dead*. This *variety* keepes *Pleaſure*, from *Satiety*; which *kils* it.

* in dei 8ª lobi ſñi. *Ariſtot. Ethic. lib. 7. cap. 13. ſect. 5.*

9. In Place. Yet, *all this* ſerves not the turne, neither. For, ſince Man, is *Locall*; he deſires to enjoy his *Pleaſures*, in a *pleaſant Place*.

10. In Company. And, not *onely* ſo; But, (in that he is a Creature *ſociable*) he deſires *Company* and *Societie*, to *Communicate* his Ioyes unto. For, *Scire tuum nihil eſt*, &c. God himſelfe ſaies: *It is not good*, for *Man, to be alone*. And, if not *good*; he cannot be *happy*, without *Company*.

11. Ever. Well; grant a Man *all* this. Let him come to his *End*; let it be *life*; let it be a *good life*: Let it be *pleaſant*; pleaſant, for *Soule*; pleaſant, for *body*: Let the *Pleaſure* be *full*, to give *Content*; Let it be *Various*, to avoid *Satietie*; Let it be, in a pleaſant *Place*; Let it be, with *good Company*: will *all this* ſerve the turne? yes; if there were but *one thing more* added: *viz.* that it would *but laſt*. *That's* the *miſchiefe* of all *Pleaſures*: though they be *lively*, for the *time*; yet, they be but *ſhort-lived*. *Vita Voluptatis, brevis eſt, Vitæque voluptas*. The *Summum*, (the *End*) which Man deſires, is to *end in pleaſure*. But, *that end*, is to *no end*, unleſſe it be *without end*. The Aime of *mortall Man*, is *Immortalitie*: give, but *that*, and *ther's* an *end* indeed.

Well: if *this* be *all* he can deſire (as *indeed* it *is*) Let us ſee, if *any*

of

of theſe be wanting, in *this Text*. If there *be*, we muſt ſeeke for a *Summum bonum, elſe-where*: if *not*; *here* we muſt *reſt*: and, by all meanes, ſeeke to obtaine *this*. For, there is but *one End*; and; if not *this*; *None*.

Firſt, here is an *End*. The word (*Path*) ſhewes it; for, *all Pathes* lead to *ſome End*. *Secondly*, this *End*, is *life*. The *word* is plaine, [*the Path of life*]. *Thirdly*, This *life*, is *good*. The *particulars* will ſhew it. For (*fourthly*) It is *pleaſant*: (*fifthly*) pleaſant, for *Soule*. (*Ioy, proper* to *Soule*.) *Sixthly*, pleaſant for the *body*. (* *Pleaſure*, proper to the *body*.) *Seventhly*, It is *full*. [*fulneſſe of Ioy*]. *Eighthly*; *fulneſſe*, without *Satietie* (for it is *Various*). Pleaſures, *divers*; in the *plural*. (*Ninthly*), In a pleaſant *Place* [*at thy right hand*]. (*Tenthly*) With the *beſt Companie* [in *thy Preſence*]. (*Eleventhly*, and laſtly,) It will *laſt for evermore*. [*In thy preſence is fulneſſe of Ioy*: and at *thy right hand*, *there are pleaſures for evermore*]. *There*, is *Immortalitie*. This is a *Summum bonum*, indeed. I hope, we can deſire no more (now). *This*, is *full*. And *this* is a *taſte*, (and, but *a ſmall one*, neither) of that *life* whither *this Path leads* us.

* *Intellige, de ſecundum eſſe immortale.*

So haſt thou ſeene (ô my *Soule*) the Summe and effect of *Davids deſire*, grounded on his *Faith*: which *long ſince*, *he* hath obtained, and (*now*) *doth*, and ever *ſhall* enjoy. Let thy *faith* make *his Caſe*, *thine owne*; and *Collect*, (to thy Comfort) all thou haſt thought on.

Conſider thy *Guide*: that he is *Iehovah*: *God*; *holy*: (*ſecondly*;) *Strong* and able: and therefore, to be *feared* and *adored*: (*thirdly*) but he is *thy God*, and *willing*: (*fourthly*,) and *diligent*: (*fifthly*) and *Conſtant* to guide thee: and therefore, to be *loved*, and *followed*. The Guide.

Conſider *thy ſelfe*; how he *findes thee*. 1. a *Stranger*: 2. a *Traveller*: 3. that would *goe home*: 4. having *forgot the way*: 5. yet *ſtill going*: 6. thorow a *Tumultuous Road*: 7. *Into dangerous Pathes*: 8. Into *Darkeneſſe*. 9. yet, ſtill, *out of the way*: 10. Conſider thou art *Out*, and deſire *thou him*: 11. and be *confident*, and he will *ſhew thee*: 12. *Thee*, in particular: 13. In thy *private Meditations*: 14. That thou ſhalt *know*, by thy *humilitie*, *his wayes* The Traveller.

1. That they be *oppoſite*, to thine. 2. He will *ſhew them in generall*. 3. Where to *begin*. 4. Will ſend a *Light*. 5. Will *preſerve* thee it in, and it ſhall *light thee*. 6. thorow the *old way*; the *Law*: 7. Into the *New*; the *Goſpel*: 8. So to the *Onely Path of Life*: 9. Who is the *Truth*. 10. And in *Him*, to *Everlaſting life*. The Path.

Which, 1. Cannot be *deſcribed*. 2. Or, if *deſcribed*; not *Conceived*. 3. This *Deſcription* comes *too ſhort*. 4. yet, here is *All* that *Mans heart can deſire*. The End.

Which Life. 1. is *an end*: 2. This *End*, is *life*: 3. It is *good*: 4. *Pleaſant*: 5. *pleaſant* for *Soule*: 6. pleaſant for *Body*. 7. It is *full*. 8. with *varietie* without *Satietie*. 9. In a moſt *pleaſant Place*. 10. With the *beſt Company*: 11. and laſtly, *Never ending*.

Thou

Thou wilt ſhew me the Path of life: In thy preſence is fulneſſe of Ioy: and, at thy right hand, are pleaſures for evermore.

This, is the *effect* of *Davids hope*, in the *Meßias* to come: And, Let it be *all thy hope* (ô my *Soule*) who art a *Stranger* and a *Pilgrim*, to come to *life eternall*, through the *Meßias*, who *is come*: (Ieſus Chriſt the onely Path of Life): And lie not faintly (like the *Sicke-man*, at *Bethesda*), crying, *hominem non habeo*. For, *ecce homo*! *He* that is the *Waie*, ſtands at the *Doore*, and *knocks*. The *Way* of *Truth* is neere thee: *up*, and *walke*. *Veritas, de terrâ, orta eſt*: *there*, it *riſes*: *Et veritas tua uſque ad* Nubes: *thither*, it *reaches*. *Follow* thou, *him*. Follow him, in *Faith*; as he went before thee, in *meekeneſſe*; in *Obedience*; in *Charitie*. Let thy *Faith* walke by the functions of thy *Body*, (in this *way*); with all *Charitie* to the *Saints* on earth. *To doe good, and to* diſtribute, *forget not*; *for with* ſuch *Sacrifices God is well pleaſed*. Who would not (then) make him *friends* of this *unrighteous Mammon*, by *liberall* giving *that* to the *Saints*, which would but *clog*, and wearie him downe in the *way*, if he ſhould *Carry* it? Thou didſt lately meditate on *Love and Vnitie* among the *Apoſtles and Diſciples*. What *greater ſigne* that thou art *one*, then thy *Communicating* thy Goods, to the *Saints?* Then (ô my Soule) *caſt thy Bread upon the waters*, (the *Poore*), and thy *Care*, on *him*, (thy *God*); for, *Hee careth for thee*: So, ſhalt thou *travell*, more *lightly* and *freely*, unto *him*; Who (to make thy *Iourney* ſhort) ſince thou canſt but deſire a *Way*, a *Guide*, and an *End*, hath *contracted* all this Text, in *himſelfe*; ſaying: *Ego ſum Via, Veritas, et Vita*: I am the *Waie*, to walke in; the *Truth*, to guide thee; and the *Life*, the *end* for thee to enjoy. This is the *Soft voice* in *Eſay*, whiſpering to the *Soule* behind; *Hæc eſt via, ambulate in eâ*. *This* is the *Path*, that reaches from *Earth*, (where *he* tooke *thy Nature*) to *Heaven*; where (having carried it *thither*, as a *pledge* of thy aſſurance) he *Sitts* at the *right hand of the Father*. And, the enjoying of *him*, is *fulneſſe of joy*. *Sedétque à dextris*, *hee* is at the *right hand*, *for evermore*.

Iohn 5.

Pſal 84. Pſal.108.

Heb.13.16.

Vig. in feſt: Bartholomei.

Ioh.14.16.

Eſa.30.21.

Matth.16.19.

Thus, all ends *in Him*. *He* is *all* in *all*; and hath (*thus*) drawne all thy *deſires* into *himſelfe alone*; that *thou* ſhouldeſt ſet all thy *Love* on *him alone*. To him, that is *God alone*, with his *Father*, and the *holy Spirit*, (in *Vnitie*, and *Trinitie*) bee all *Love* rendred, *honor*, and *glory*, for *evermore*.

Amen.

The End.

FINIS.

THE AVTHORS OVVNE FVNERALL, MADE VPON HIMSELFE.

By VVILLIAM AUSTIN, of *Lincolnes-Inne*, Esquire.



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ABOUT HISTORY

AND

ENERGY

OR

AUTHORS

AT

THE AVTHORS OVVNE FVNERALL, MADE VPON HIMSELF.

Esaiah 38. *verse* 12.

My Habitation *is departed, and is remooved from me,* like a *Shepheards-Tent*: I *have cut off* (like a *Weaver*) *my life*: He *will cut me off from the height: From* Day, *to* Night, *thou wilt make an* end *of Mee.*

Let the words of my mouth, and the Meditations of my heart, be alwayes acceptable *in thy sight, ô* Lord, *my* Strength, *and my* Redeemer.

THIS is part of the *Royall Ode* of a *King*. That is; his *Prayer* and *Praise*. Not (extemporally) sung to the *Harpe*, or (sleightly) taken from his *Mouth*: but *exactly written* with his *owne-hand*, called (in the *ninth verse*) The *writing of Hezekiah King of Iudah*. But, though it come from a *King*, (yea, under his *owne-hand*); yet, there is *Nil Regale*, in it. It goes not in a

loftie ſtile; we may perceive the *fingers* of a *Mans-hand* in it, though it be of a *Kings-writing*. For, when he wrote *this*, he had caſt-his-*Crowne* at the *feet* of *Gods Throne*: He had put-off the *perſon* of a *King*, and had *humbled*-himſelfe, as a miſerable-*peece* of *Mankinde*: When *ſickneſſe* (that is as painefull to the *King*, as to the *Begger*) had made him *ſenſible* of their *equall-Condition*, and their *like-neceſſity* of *ſubjection*, to the great *Maker* of them *Both*.

He writes not (therefore) in the forme of *Wee will, and command*, like *them* (of *whom*, it is ſaid: *yee are Gods*): but, in the forme of *them*, that are *ſub poteſtate conſtituti*, and *muſt die*, like *men*. He is (here) therefore, like a *Subject*; an humble *Suppliant*, in *foro Conſcientiæ*: *Lamentably complaining*, as *One* in much *diſtreſſe*. Yea, certainely, in *much-diſtreſſe*. For, in *this part* of his *Petition*, he complaines, that he ſuffers *diminution* in *two-things* of greateſt importance [viz. his *Goods*: his *Life*:] which is, indeed, to be *utterly undone*. It is fit therefore, that it be conſidered, in *what manner*, he is *deprived* of them.

Diviſio.

1. *Firſt*, for his *Goods*: he ſaith, his *Habitation*, (or, *Generation* (as S^t. *Ierome*); or, his *Age* (as the laſt Tranſlation hath it) *whatſoever he hath gotten*, (or *begotten*) in all his *Age*, or *Life*; is *departed*, is *remooved from him*.

2. *Secondly*, for his *Life*: he ſaith, it is *Cut-off*. And *both* theſe loſſes, he *heightens* by *two Examples*, (or, *ſimilitudes*). Comparing his *Goods*, to a *Shepheards-Tent*: and his *Life*, to a *Weavers-Web*. Which is *apt*; not onely for the manner of their *looſing*: but alſo, for the manner of their *Being*: (as wee ſhall find, on farther Conſideration).

Now the *Parties* (whom he *accuſes*, for his *Goods*) are (*partly*) the *Goods* themſelves. Which are of *ſuch nature*, they will never *tarry-long* with *any* Man.

3. Therefore hee ſayes: (Firſt,) *they are departed*. And (*partly*) hee ſeemes to accuſe *Others*, that have taken them away. Therefore (*laſt*) he ſayes, *they are remooved from him*.

4. But, for his ſecond and *greateſt-loſſe* (his *Life*) (that *we*, may ſee our *miſerable Condition*: who are ſtill complayning (though little to our owne credit). For *that*, hee *onely accuſeth himſelfe*, ſaying: *I have cut off my Life*. Perceiving well, that *Goods* (if they bee not *taken* away) will *away*, of *themſelves*: and *Life* (if it be not *Cut-off*) *Man* will ſhorten it, *himſelfe*. That *Man* ſhould not plant his *hope*, *heere*; Hee gives *this anſwer* (peremptory) to his owne *Petition* (as from the *decree* of *God*) *Hee will cut me off from the height*. And (acknowledging it to be moſt *juſt* and *fit*) he *ſubmits*, ſaying: *from day, to night, thou wilt make an end of me*.

And, though *Hezekiah* came not to *this-End* (*now*). [For, hee had *fifteene yeares added* to his dayes]: yet, *in time*, thoſe *yeares and dayes* ended. And, as *they*; ſo, *Hee* (from *day* to *night*) was *cut off*, and was made *an end* of. And ſo, muſt *all men* (be the time of their *Reprieve*, never ſo *long*).

Amongſt

Amongſt which *wretched-number*, I conſider *my ſelfe*. *Whom* he will alſo (how *ſoone*, hee *onely knowes*) *cut off*, *from the height*. For, from *day to night*, *he is making an end of me*. I *feele*, I am *diminiſhing*. For, every *day* (or *night*) brings newes of ſome *ſuch* loſſe *without*; that *cuts off* ſomething, from *within* mee. I finde my *Habitation*, my *Generation*, my *Age*, depart, *like a Shepheards-Tent*: which makes *mee* (like a *Weaver*) to *cut off mine owne Life*. *Such* was the complaint, of *Hezekiah* the *King*! And, though *Kings* bee no examples for *Private men* (as *they bee Kings*); yet, (as *they are Men*) they *may bee*: eſpecially, as they are *Mortall men*, and muſt *dye*, like *others*. I will therefore *complaine*, in *his-words*, by *his-Example*; ſince I finde my ſelfe, in *his-Caſe*. For I hold it no *preſumption*, to ſay: I am *as fraile*, and *mortall*, as the *greateſt-King alive*.

Firſt then; I complaine, that my *Habitation*, is *departed*, and is *remooved from me* like a *Shepheards-Tent*. *Habitatio*, comes of *habitare*. And *that*, of *habere* (to *have*). So, it ſignifies, *whatſoever any man poſſeſſes*, or *makes uſe of*. The *great-world*, and what belongs to it, is *habitatio noſtra*. The *Lord hath given the Earth, to the Children of men*. *All-worldly things* therefore, that may bee *had*; *awelt* in; *dwelt* upon; or *enjoyed in this life*, are *habitatio noſtra*, and are well compared to a *Shepheards-Tent*, for their *Matter*; their *Appearance*; their *Vſe*; and their *End*.

My Habitation.

My Generation.

Pſal. 115. 16.

Firſt: for the *Matter*. A *Shepheards Tent*, when it is at the *beſt* is but a piece of *Spread Canvas*: (a thing, made of the *Excrement* or *skin* of a *Weed* borne from the Earth). And *ſuch*, are all the *Goods*, wee have; they are *Earth-borne*. Be it *Gold* or *Silver*; *Lands*, or *Houſes*; *Food*, or *Rayment*; (how *fairely*, or *largely* ſoever, they *ſpread* heere) they are *all*, but from the *Earth*. There, they were *bred*; *thence* they are *raiſed*: and, can claime no *better Pedegree*, then a *Shepheards-Tent*. Which is (*ſometime*) not of ſo *fine* a matter, neither. It is (now and then) made of the *very Earth*-it ſelfe. A few *Turfes* raiſed up (like a *Hovell*) propt with two *ſtickes*, and covered with *Graſſe*, or a little *Straw*. *Such* things, are the *ſecond part* of our *Riches*. (*Such* as wee ſay, wee may well call our *habitation*: becauſe our *Soules* (oft) *dwell in them*). Our *Friends*: they are but *two-legged-walking-Hovels*: of no better *Mettle*, then *Earth* (how *faire* ſoever, they be *thatched*, and coloured by *Art*, or *Nature*). And, ſhould we take in (Saint *Ieroms* word) *Generatio mea*; ſuch, as *I have begotten*: (or, in the *largeſt* ſenſe) *my Wife*, *Children*, and *Kindred*, (whether by *Affinitie*, or *Conſanguinitie*) my whole *Generation* in my *whole Age*; yet *they*, are nothing *better*, for their *Matter*. Or, *reſtraine* the *word* to the very particular (*Habitatio mea*) my owne *Body* (the *habitation* of my *Soule*) it is, but a *Shepheards-Tent*; of the ſame *making* with the former: and *all*, but *Earth*.

1. Like a *Shepheards Tent*: for the *Matter*.

Secondly: for the *Appearance*. A *Shepheards-Tent*, as it ſtands on the *Ground*; ſo, it ever ſeemes *biggeſt* towards the *Ground*. It is alwaies

2. For *Appearance*.

greateſt, next the *Earth*: and *then* (*Tent-like*) it diminiſhes *upwards*; neither hath it any *Lodging-Chambers*, or *Reſting-places*, *above*. *Such* are all the former worldly-*habitations* (or *havings*) which I have compriſed in *two-words*, (*Riches*, and *Friends*). For, looke upon them with a *worldlie eye*, (as they ſtand on the Earth) how-*fairely* doe *Riches* ſeeme to ſpread? how-*largely* do our *Lands* and *Houſes* ſhow? what a *proſpect*, is a *well-furniſh'd-Table*? how-*bravely* doe our *Garments* glitter? And, for our *Friends*; what a great *Compaſſe*, doe they ſeeme to *make* about us? how-*faire*, they looke! how-*ſweete*, they *ſing*! how-*pleaſantly*, they *talke*! But, looke on *all theſe*, with a *ſpirituall eie*; and, the *higher* you raiſe it in *Contemplation*; the *leſſe*, theſe *worldly*-things appeare *upward*. They *diminiſh* toward *Heaven*, and have no *Chambers* in the *Top*; (no *places*, where the *Soule* may *repoſe*, when ſhe hath a mind to *lye aloft*). Scarce *one Friend* (of a thouſand), hath a *Reſting*-place, for the *Soule*, in *him*: but, as *all the reſt*, (like a *Shepheards-Tent*) they *ſhow beſt*, and are of moſt-*uſe*, to the *Earth-ward*.

3. For *Vſe*. In which *Vſe* (*thirdly*) they reſemble it. For, a *Shepheards-Tent* is a thing but *lent* him, by his *Maſter*: It is no *Dwelling* for him; but is ſet-up at neede to *keepe off a ſhowre*, or make a *Shade* againſt the Sunne; and, at *night*, he hath *no uſe* of it, (when the *Sheepe* are at *home*, in the *Folde*). So, *We*, that are heere ſet to *keepe* thoſe *unruly-Sheepe*, (the *Paſſions* and *Affections* of our Erring-*Soules*) have *theſe Things lent us*, by our *heavenly Maſter*: *ſometimes*, with our *Riches* (by *defence*) to keepe-off a *Showre* when the *World* would pelt us with *Povertie*, *Neceſſitie*, or *Oppreſſion*: and *ſometime*, to make a *Shade*, with our *Friends* (by *Advice*), when any *Paſſion* aſſailes to *burne* and *diſtemper* us, by the heate of *Luſt*, *Rage*, or the like *cloſe fires*. But, we can claime no title of *Perpetuitie*, in *any of theſe*. For, at *night*; when our *Sheepe* are folded, and the *Shepheard* at home, in his owne-*Bed*, (the *Grave*); there is no-more-*uſe* of *theſe*, to us. They are *then*, (like a *Shepheards-Tent*) *emptie*, (by our *avoydance*); or, ſerve to ſhelter *ſome others*, by our *Maſters appointment*, who (firſt) *lent them*.

4. For *End*. *Laſtly*, they are *like alſo*, in the *End*, they come to. If *we leave not them*, *they will leave us*. Either they will *goe-themſelves*; [My habitation *is departed*]: Or, they ſhall be *taken-away*; [they are *removed from me*, like a *Shepheards-Tent*].

Is departed. *Firſt*: They *are departed*. A *Shepheards-Tent* is a thing of *no-continuance*. Be it, of *Cloth*, or *Earth*, it muſt be often-*repayred*, or it will-*downe*, of it ſelfe: the *Raine* will rot it; the *Sunne* will moulder it; the *Winde* will teare it, though *no-body touch* it; and *then*, it muſt bee *patch'd*, and *mended*, or elſe it is gone. Indeede, it cannot be expected, that a *Shepheards-Tent* ſhould laſt any better. For as it is not made for a *Dwelling*; ſo, it will compell us to *depart*; or, it will *fall on our heads*; and ſo, *depart from us*.

Now *ſuch* alſo, is our *Habitation*, (the *Things* here, whereby wee *take*

take our ſelves to bee *inriched*). For, as they are of the *like-Matter*, *Appearance*, and *Vſe*: So, they are as *tranſitorie*, as a *Shepheards-Tent*. For, *Riches* muſt bee *added-to*; or, they *decay*: (He that, *increaſes-not*; *waſtes*). *Lands* and *Houſes* muſt bee *ordered* and *mended*; or elſe, they come to *nothing*. *Foode* and *Rayment*, muſt bee daily *gott*, and *patch'd*; or elſe we ſhall ſoone *want* them. *All-theſe* weare-out, and *depart*, of *themſelves*. But, if the *Raine* of *Riott* fall on them; or, the *heate of Luſt*; or, the *Winde of a Princes diſpleaſure*, they *rott*, *moulder*, and *teare*-away, much ſooner. *Such* things alſo, are our *Friends* and *Generation* (for the moſt-part). For *ſome*, if you *raine* a little *too-much* upon them, they are *glutted* with you: *Others*, if you *preſſe them* but a *little-too-hotly* to any thing, they *crumble* away: and *Others*, are *torne-off*, with a little-*Winde*: a *raſh word*, blowes them quite-over: And *then*, they muſt be *patch'd* and *mended*, with often-*Curteſies* and *Proviſions*; or elſe they *moulder* to nothing. You muſt *repaire* them with *Viſites*, *Preſents*, and *Complements*. For, if you *neglect* them: (like a *Shepherds-Tent*, that falls to the ground, for want of *pinning*, *Cording*, and *ſowing*) they *depart of themſelves*, though *no body* touch them.

But, if our *Habitation and Generation* (both) would ſtand out our *Age*; would laſt *longer*, and were not *ſubject* to *depart*-thus, of *themſelves*: yet, wee have as *little hold* of them. For, [*they are removed* (he ſaies) *from me*]. *They* are *ſuch things*, that if they would *laſt*, *wee* cannot *keepe* them. For, *others* have power to *Remove them*, (by *Craft*, or *Violence*). A *cunning*, or a *violent Theife*, can remove my *Money*. A *cunning*, or a *violent Law-quirk*, can remove my *Inheritance*. A *purpoſed*, or *caſuall* violent-*Fire*, can remove my *Houſe*, with my *Foode* and *Rayment*, all at once. Our *Habitation*, is as eaſily *removed*, as a *Shepheards-Tent*. And, *no-faſter-hold* have we, of our *Generation*, (our *Friends*, *Wives* and *Children*). For, ſuppoſe them *ſuch*, as *would not depart*; yet, they muſt-be *removed*. Though they were *ſo good and conſtant*, that they *would not depart* or decay, for want of *Reparation* and *Coſt* on them; yet ſometimes, (and *too-often*) a *violent*, or (alwayes) a *naturall death* doth *remove them*. They are all *taken-downe*, at the *night of death*; and *then*, *Pins*, *Cords*, *props*, and *Cloth* (being all *wrapt up together*) they are *borne-away* to a *Corner* out of *ſight*. And ſo, they are *removed*, like a *Shepheards-Tent*. Is Removed from me.

While I take *theſe things* into meditation, and conſider how it ſtands *with me*, in this point of *damage*, in my *Habitation* and *Generation*: I finde, *I ſuffer diminution*; and may *well-ſay*, they are *Both departed* and *removed from me*. And *firſt*, for my *Habitation*; (the *worldly-things*, that I poſſeſſe): though (I thanke my heavenly-*Protector*) I cannot ſay, (*wholly* of them *All*) they are *removed from mee*; yet, I may ſay, *they are departed*. I meane, I have not ſuffered *Violence*, in *All of them*; though I have *taſted*, *it* in *ſome*. I have felt the injurie both of *Fire* and *Water*, on mine *Inheritance*: I have loſt my *Goods* My Habitation is departed.

(in part) and have knowne the force of *Summum Ius*, on my *perſonall-Eſtate*; but the *Particulars* are, by *Divine goodneſſe*, ſo *repaired*, that I cannot ſay, they are *utterly-remooved from mee*. For, I have *them*, or *their-like*, ſtill. Yet, I may well ſay, *they are departed from mee*: (that is) like-*Things* of that *tranſitory-nature*, they begin to *weare-away* themſelves, and become leſſe *uſe-full* to mee, then *formerly*. And, when Things *ceaſe* to be *uſefull*; they had, (as *good*,) *ceaſe to bee*. I have not that *taſte in them*, nor that *affection* to them: they grow *worne*, and *old*: and *I*, a *weary of them*. They diminiſh (like a *Shepheards-Tent*) as I looke *upward*: and begin to appeare in their *owne-natures*, as things of *nothing*, in compariſon of *thoſe ſupernall*. As I grow *older*, they ſeeme *unpleaſanter*; and, I *now* perceive, that *Riches*, *Paintings*; *Carvings*; *Iewels*; *Songs*, *Playes*; *Beautie*; *Buildings*; *varietie of Food* and *Raiment*, &c. had their *value* to mee, *meerely* from mine *owne-eſtimation*. (Which (*now*) I begin to *take-off*, and looke more *intently* on them) they begin to *vaniſh*; weare away; and *depart* like *Camels* and *Caſtles* in the *Clouds*. Which are not there (indeed) but in *our imagination*-only: and, as wee *ceaſe* to *thinke* it ſo; it ceaſes *to bee* ſo. *Thus*, fares it with *mee*. The *pleaſure*, I tooke in-them; the *eſtimation*, I had of-them, being *taken-off*; *they wither*, grow *uſeleſſe*, and are *ſuper-annicated*, like an *old-Tent*. So, they ſeeme to *mee*, *fitter* for *others* to uſe; that may *take delight in them*, after I am gone; then, *for me*; to *whom*, they are (*now*) *obſolete*. They therefore *depart from me* (who take *no-pleaſure* in them) and prepare themſelves, for *freſh Lovers*, that will (hereafter) as *greedily and fondly* entertaine them, as *I did*, at firſt. So my *habitation*, or my *Age* (as in the *laſt Tranſlation*) *is departed*. The *Age* (wherein I tooke *delight*, to dwell with them) being *gone*; *they alſo*, *depart* from *Me*, and my *Vſe*, like a *Shepheards-Tent*, that expects a *new Gueſt*.

My Generation is remooved.

Now, for my *Generation*; (my *Friends* and *Kindred*) *They*, are not *departed*; but, *Remooved* from mee. For, though (I thanke my God) I cannot ſay, (as of my *Habitation*) that they are *departed of themſelves*; growne *old*; or *worne*, (as being *a weary of me*, or I, of *them*; for want of *due eſtimation*, or *friendly uſe*): Though I cannot ſay (as *before*) that *they*, *ſeemed Caſtles*, and were *but Clouds* (ſoone *blowne* from their *forme*; and often (of *themſelves*) altering, till they come to *nothing*, and are cleane *departed*): yet, I muſt (*ſighing*) ſay: *They are Remooved from mee*; they are *taken away*; I, cannot *keepe them*; nor, can *they*, ſtay *with me*, though they *would*. For, if the neceſsity of their *owne Habitation* (their *Poſſeſſions* in *remote places*) take them not (*often*, and *long*) *from me*, when I deſire their *Company*, and *preſence*: yet (at *laſt*) *they follow* the neceſſity of *their Generation*: and, are finally *remooved by death*. They are (*then*) wrapt up, and *Remooved*, like a *Shepheards-Tent*. And ſurely, as I take *view* of my *Generation* and *Friends about mee*; I ſee (on *one ſide*) *ſome few Tents ſtanding*;

ſtanding; but (on the *otherſide*) *all downe and ſmooth*: the *Earth*, is *leveld*; and *they*, *removed*. *Some*, by *Age*; *ſome*, by *Sickneſſe*; *ſome*, by *Caſualty*; *all*, gone; and *all*, by *death*. The *Companion of my Solitarineſſe*, is gone in *one Friend*: the *Councellor* of my Affaires, in *another*; the *Delight of mine Eyes*, in *another*; the *pleaſure* of mine *Eares*, in *another*: the *fellow* of my *Bed*, the Company of my *Table*: the *Play-fellowes* of my houſe: the *Ioy of my heart*, and *Comforts* of my Life, (in *all theſe particulars*) are either *cleane-gone*, or much *impayred*. Now, when I conſider the *diminution* I ſuffer, in *this kind* daily, (me thinkes) I ſtand (as *Aaron* once did, in the *Campe*) *betwixt the living and the dead*; and, while I *reflect on my ſelfe*; I find I ſo-participate of *Both*, that I am indeed but *halfe-alive*, *an halfe-dead*. For (like a *blaſted-Tree*) halfe my *Body* (the more-loved-part) *is dead*, and hath already taken ſeizin of the *Grave* for mee; and halfe my *Branches*, (the *youngeſt*, and *tendereſt*) are *withered*, *cut-off*, and *buried* with *her*. The *Companions* alſo, and *fellowes* of my *youth* (the greateſt part of *thoſe*, *I held*, and *held me* deareſt) are *Removed*, and gone *before*. So that, if I would adhere, to the *greater-number* (as *many* doe, in *Factions*): I muſt *repaire*, to the *dead*. And ſure, *for me* it were *beſt*, ſo *to be diſſolved*. But, I obey my *heavenly Maſter*; whoſe *will* it is, that (as *yet*) I *remaine*; perhaps, for the ſakes of *ſome few*, whoſe time is not yet come, to be *Removed from me*.

i. His *firſt-wife* and *Children*.

Numb. 16. 48.

i. *Vxor*, & *liberi*.

In the meane time, *I am dying*; and, as I goe on to my *Grave*, I goe on with my *Complaint*.

I have cut off (*like a Weaver*) *my life*]. And *firſt*: that it is, like a *Web*. For *that*, is intimated, by *Cutting-off*, like a *Weaver*. *Secondly*, that it is *Cut off*. *Thirdly*, that I (*my ſelfe*) *have done it*.

Like a *Web*.

Like a Web]. A *Web*, while it is under the *Weavers* hands, hath (we know) *three parts*: *one*, that is *wrought*: *one*, that is *unwrought*: and *one*, that is in *working*. The *wrought part*, is not *ſeene*. For, it is *faſtned to*, and *wrapt-up* about the *Axell*. The *unwrought part* is *not ſeene*, neither. For it is *faſtned*-to, and not yet *unfolded* from the *Tree*. Onely the *part*, that is *in-hand*, lyes *open to the view*. Where ye may perceive, how much *hardneſſe it ſuffers*, ere any thing come of it. *Sometimes*, it flyes *aloft*, and is *lifted up*; *ſometimes*, it *fals* againe, and is *trodden downe*: *ſometimes*, upon the *Tenters*, *ſide-wayes*; and *ſometimes*, on the *Racke*, *end-wayes*: while (at every *change*) the *Shittle* flyes *thorow and thorow* it; and (ever and anone) the *Lath* thumps and ſmites it. So that, being never at *quiet*, it might well *ſay* (if it *could*) *Dum Texis*, *vexas*.

Iuſt, *ſuch a thing*, is our-*Life*. *That part* thereof that is done and *finiſhed*; is *faſtned*, and *wrapt-up in heaven*, upon the *Roll of Records* againſt the *Pay-day*; and, is (*now*) *paſt-our-ſight*. The *part* that is to *come*, is, wee *know not what*; It is not yet-*unfolded*; wee cannot *ſee it*, till it come *before us*, (though it be *faſtned* here, on *Earth*): *Only* the *preſent-part* (that is *under our hands*, in *working*), is *viſible*, and *tractable*.

able. And, it is *lamentable* to thinke, what *worke* we make of it. *Sometimes, up* it riſes, (with *Riches* and *Proſperitie*): *then, downe againe,* (with *Povertie*, and *adverſitie*): *ſometime*, up we *have it* (with *Ambition*): then, *downe* it is *trodden* (with *Treacherie*): *ſometimes*, on the *Tenters* of *Pride*; and *ſometime*, on the *Racke* of *Miſerie*. *Now, above the Cloth*, in health. *Straight*, under the *Sheete*, in Sickneſſe. *Now*, as *high*, as *Fortunes-fore-top*: and *ſtraight*, as *low*, as her *Chariot-wheele*. And, all this while, the *Shuttle* flies thorow, and leaves a *Thred*, at every ſtroke, behind it. The *Cogitations* of the heart *flie ſwiftly* thorow the intrinſicall *middle of our life*, and *leave behind*, in our *Memorie*, ſuch *impreſſions* of our *Luſts*, *Paſſions*, *Wrongs* and *Suffrings*, that wee make *worke-enough* in our Minds, to cover us *all over with Miſerie*. Eſpecially, while the *Members* of the *Bodie* ſuffer many a *ſhrewd knocke* from the heavie *Lath* of *Sickneſſe*, and *Miſchances*, that we are ready (oft) to *flye in-peeces* with it. And, what comes of all *this Worke?* what is it *good for?* alas! it proves (for the moſt part) as unprofitable, as the *Spiders-web*. For *ſometime*, wee *weave* ſuch immateriall *Cob-web-Lawne*; that it will not ſo much as Cloath the *Needie*, or keepe warme the *Naked*, or *hide* the leaſt *Imperfection* in our *Brethren*; or, in our *owne-ſelves*. And *ſometimes* againe, it is ſuch *ſtiffe* unſuteable-*groſſe-Motley*; that it only ſerves to *Cloath our ſelves* all-over, with *Shame*, as with a *Garment*. *Such* a kind of *Web*, is the *moſt part of our Life*: But if (perhaps) there come a *finer-Thred*, into the *Loome*, why *then* I *Complaine*

Cut off. *Secondly*; That it is *Cut off*. For, no ſooner can there appeare one fine *Silken-thred* or *ſhining Inſpiration* of the *Spirit* (that ſhould lead us out of the *Labyrinth*; mend the whole *Worke*; and make all *hold-together*); but, it is *Cut*, ere it can *faſten*. We *Cut off* ſuch *Threds*, and caſt them by, as *unſuteable* to the *worke* wee have in hand. Now, when wee thus let ſlip theſe *heavenly Thred-Lines*, that ſhould bee the *Selvedge*, to bound in all our *Worke*; wee fall to *tangling*, *tying*, and knitting. And, when we have *crauled*, and *ravel'd* our *Soules* into *Knots*; at laſt, with *ſpight* and *anguiſh* wee fall (like a *Weaver*) to *Cutting*. And then, every *raſh-word*; every *unadviſed-paſſion*; every *vexation*, *Cuts-off a Thred* of the *Soules-life*; by *Murmur* and diſtraction. And (after) while we thinke to *eaſe* it, *mend* it, or *forget* it (with *fellowſhip*, and *Ioviality*); wee *Cut off*, every day perhaps, a *Thred*, from the *Bodies-life*, by *Intemperance*, and *Negligence*. And ſo, wee come to *an end*, before the *End*; that is, *before the web*, be woven to the *Thrum*, and have his naturall-*length* and finiſhing.

I have done it. Now, (*laſtly*); If my *Web* be (*thus*) *cut-off*; *whom* can I blame, but *my ſelfe?* The *Author* and *Giver of Life*, had ſet forth no *Decree*, for the *Period of Mans-life*, at the beginning; *who then*, brought it to *three-ſcore and ten?* was it not *Man-himſelfe? Mors tua, ex te eſt*, (ſaid the *Prophet* truly). If our *Lives* be *Cut-off*, it is *we*-our-ſelves, that doe it, by *diſtempering the Soule*, or the *Body*. It was *Adam and Eve*,

Hoſea. 13.

Eve, that (firſt) fell on *Cutting*; and the *Sheeres* have paſt, from *Father* to *Sonne*, ever ſince. It is eaſie to bee ſeene *what Worke* wee daily make; and, how-faſt, *Ends* fall to the ground. So that, we may well complaine, with the *King* here (in the 10th. verſe) Wee are *deprived of the reſidue of our yeares*. But, wee can thanke no body for it, ſo much as *our ſelves*. And, therefore certainely, when Man feeles *this Miſerie* (that hee is daily *Cutting-off his owne-Life*, with his *owne-hands*) it is good to *Complaine* (though againſt-*himſelfe*) with *Hezekiah* (in the 14. verſe) *Domine, vim patior, Reſponde pro me*. For ſo, our *Sorrow* ſhall appeare, for our *ill-Worke*. And, being *weary* of this mangled-*Web*, ſubmit our ſelves to our *Maker*; that his ancient dome may be fulfilled on us, once for all: *Morte morieris*. That ſo, *He-himſelfe* may (in his beſt time) *Cut us off* from the *height*, and *make an end* of *us*, and our *ill-Worke*, altogether. Which certainely *Hee will doe* (firſt, or laſt). For, *that* is *decreed*; whether we *ſubmit*, or *no*. And ſo *Hezekiah* tells us here, as from *an Oracle*.

He will cut me off, from the height] From *the height*, (ſaies the *old Tranſlation*): from the *Beginning* (ſaies Saint *Ierom*): from the *Thrums* (ſaith *Tremelius*). *All, is one*. For, hee followes-ſtill the *Metaphor*. As if hee ſhould ſay, I have a *Web* to weave: and, inſtead of *making ſomewhat* of it, I fall (all *day*) to *Cutting and mangling* of it. When the *Maſter* comes, at night, and ſees *what Worke* is made; hee reſolves, It ſhall goe *no farther*: but, will take it out of the *Loome*, and he will *Cut me off* from the *Thrums*, (the *Threds* that yet remaine to be *woven*) which you may call, *the Beginning*. Becauſe, *thence* the *Warpe* proceeds. Or the *height*; becauſe there, the *Web* ſhould have bin *finiſhed*, and have had his *height* and *perfection*. And *this*, he will (not-*raſhly*, and *haſtily*) doe; but, with *lingring Sickneſſe*, (as the *laſt-Tranſlation* hath it). Which doth well *prepare* the *Concluſion*, which followes.

From day to night, thou wilt make an end of me.

Though God doe *teare ſome* out of the *Loome violently*, and *ſuddenly*; yet, (for the moſt part) hee more-*generally* deales *better* with *Man-kinde*. And the *moſt* of us (*with Lingring Sickneſſe*) he gently *Cuts by degrees*, from the *Thrums*, (as a *Weaver* doth with Scizers); not *ſuddenly*, but from *day to night*; and makes an *End*. That wee may *ſee*, and *feele* our ſelves *going*; and ſo, *prepare* for our *departure*. The *death* of every familiar *Friend*, is a *Cut*; the *paſſage* of every *evill day*, is a *Cut*; and the *comming* of every *ſad night*, is an *other*. I muſt thankefully *acknowledge*, that Hee tooke mee not away in the *laſt Plague*; *Hee cut me not off* (*then*) *from the height of my ſinnes*, when *Hee tore ſo many* out of the *Loome*, at once, on the *ſodaine*. But *ſince*, (moſt favourably) Hee hath given mee *warning* of my *finall Cutting-off*; by taking me *peece-meale*, *in ſunder*. For, not onely my moſt *worthy and Bleſſed Mother* (the *height*, from whence *I was woven*, and had my *Generation*), Anno 1624.

Generation), is *departed*; but, my *Habitation*, my *owne-Body* alſo, (this *Shepheards-Tent* of mine) I ſee in *daily-decay*. The very *Top*, and *Cover*, (my *Thatch* above) turnes *colour*; growes *gray*, and *withers*. A *manifeſt* ſigne of *Age*, on my *head*. And now, (*every day*) even the *Foundation*-it ſelfe, with lingring-*Sickneſſe*, threatens *Ruine*. The *ground-Pins* of this *Cottage* begin to faile, and (*by the Gout*) are unable to ſupport my *falling-Hovell*. Which may put me well in mind, to looke *daily* for the *Night* of my *Diſſolution*.

Beſides; as I looke on *theſe words* of the *Text* [*From day, to night, &c*]. I call to minde; that, (when the *world* was *beginning*; and *Man*, new *made*, to live a *long time*) *God* reckoned the *Times*, from *Evening* to *Morning* [*The Evening, and the Morning made the firſt day, &c*]: but *here*, (in the *Worlds growing-old*, and the *Cutting-off-Mans age*) he reckons, from *day*, to *night*, [*From Day to Night, thou wilt make an end*]. *There*, a *Morning*, ſtill *ſucceeded* an *Evening*: *heere*, a *Night* overtakes the *Day*, and *Cuts it off*. To teach us, ſo to prepare each-*Night*, as if we were *never* like to ſee *day*-againe. I *reckoned to the Morning* (ſaid *Hezekiah* in the *thirteenth verſe*) *but hee brake all my Bones, like a Lyon*. A man ſhall bee ſure to be *Gruſhed*, if hee *reckon beyond his Time*. Therefore, *Teach mee* (*O Lord*) *ſo to number my dayes, that I may apply my heart to wiſedome*; and thereby, be *prepared to leave* both my *Tent*, my *Habitation*, and *Generation*, ere they *leave mee*. And willingly, to give over *my ill worke*, when thou pleaſeſt to *Cut mee off*. That ſince it is decreed *from day to night thou wilt make an end of me*; I may readily ſay, at the laſt *Cut* of all, *Thy will be done in Earth, as it is in Heaven*. In the meane time, *forgive* me tho *Waſte*, I have committed in my *Habitation*. Which, I have not kept in ſuch *good repaire*, as it might ever bee fit to *entertaine thee*, or doe *thee ſervice*; who art the *Landlord*, and didſt *lend* it mee. My *Shepheards-Tent* (my Earthly *Tabernacle*) I have not kept ſo cleane, as I ought; (conſidering thou doſt daily viſite Mee). Forgive mee alſo, the *ill-worke*, I have wrought in this *Habitation*; the unprofitable-*Web* of my *Life*; which (in the *Weaving*) I have ſo *ſtrained*, *ſtayned*, *Cut*, *knit*, and *crawled*; that if thou *ſhouldeſt bee extreame to marke what is done amiſſe* (O Lord) *who might abide it?* Caſt all *behind thy backe*, and *ſee it not*: that, when thou commeſt, for my *non-ſolvency*, to *Enter-on* my *Habitation*, thou *Enter not into Iudgement* alſo: and, when, thou *Cutteſt mee off from the height*, I bee not *Cut off from the Land of the living*. But when my *Habitation is departed*, and *my Web*, *Cut off*: (that I am left *naked*, without *Houſe* or *Garments*) *O then!* looke not *on me*; but, *Reſpice in faciem Chriſti tui*. Behold the *face of thine Annointed*, while I get me under the *Shadow of his Wings*. *Hee* was content to dwell among * *our Tents*, and hath a *Tabernacle* like *Ours*, which (*now*) hath put on *Immortality*. Make *mee partaker* of that *Body*; a *Stone* in that *Building*; and I am *Houſed*, for ever. *Hee* hath

Pſal. 90. 12.

* Iohn 1. 14. ἐσκήνωσεν ἐν ἡμῖν, *Tabernaculum ſuum poſuit in nobis.*

hath a *Garment* Woven *thorowout:* there is no *Seame* nor *Spot* in the *Web* of *that-Righteouſneſſe*, which hee hath *wrought*. *Let my Lord ſpread the wing of his Garment over his Servant*, (for he is *the* * *Kinſman*); and I ſhall be *Cloathed for ever*. Grant mee this-*Houſe*, and this-*Cloathing*, and then let my *Habitation depart*, and my *life bee cut off*, when thou pleaſeſt. I aske *this-Mercy* of thee, for thy *Mercies-ſake it ſelfe*. And now *I have begun to ſpeake unto my Lord, I will not let thee goe, except thou bleſſe mee: as long as I live, I will call upon thee, in this manner, and lift up my hands in thy Name*. Till, *when my lips faile*, and my *Tongue* cleaveth to the *Roofe of my Mouth*, Thou *thy ſelfe* ſhalt bee pleaſed to *adde* unto my *laſt-Prayer*, that *Bleſſed-word*, Amen. So-be-it.

Ruth 3.9.

* *Goel.* A *Kinſman* and a *Redeemer.*

FINIS.

THE AVTHORS EPICEDIVM, MADE BY *HIMSELF*, VPON *HIMSELFE*.

Iob 17. *verſ.* 1. and 13.

Sepulchrum, *mihi ſolum ſuper-eſt.*
Sepulchrum, *Domus mea eſt.*

SHall there be *Nothing* left me, but a *Grave*?
Shall I (at laſt) no-*other*-*Dwelling* have?
O! let not *Fleſh*, and *Blood* take note of *this*!
For, if *She* doe; 'twill *poyſon* all-her-*Bliſſe*.
Could Shee but meditate on *ſuch a Thing*,
Shee would have little-luſt, to *Laugh*, or *Sing*:
It is a *Death* to her, to thinke on *Death*,
How Shee ſhall *rot*, and loſe her loved-Breath.
Yet, that great-*Iew* (that wiſely could deſcrie
What things *were not*, and *what* were *Vanitie*;
What *pleas'd* the *Soule*; and *what* the *Fleſh* did *paine*)
Did never thinke the thought *of this*, was *vaine*.
Then let my *Soule* (though *Fleſh*, and *Blood* repine)
Ponder on *that*, ſhall make them both *divine*.
But why (O fooliſh-*fleſh*) *ſhak'ſt* thou at *this*?
Shrink'ſt thou from *That*, which thy beſt-*Phyſicke* is?
Thou art *Earth-borne*; From *thence*, thou did'ſt *deſcend*,
And here (growne *ſicke by Sin*) thou canſt not *mend*;
Till, toward thy *Native-Countrey*, thou repaire,
And draw (by *Meditation*) that-*cold*-*Aire*.

Change

Change but this *Aire*, and thinke upon thine *End*:
Thy *Sinne* will *leſſen*, and thy *Soule* will *mend*.
For, as at *Sea*, (When *Clouds*-put-out the *Stars*; (*Wars*;
When *Winds* from *Heaven*; and *Waves*, from *Earth*, make
And mad-brain'd-*Saylors*, all the *Decks* 'ore-whelme)
The Pilot (ſadly ſitting at the *Helme*)
Better-*directs* the *Ship*, Where It ſhould *goe*,
Then all their *wild-Endeavours* can: Ev'n ſo, (tend)
(When through the Worlds *darke Stormes*, to *Heaven* we
One quiet-*Pilot* (ſitting at the *end*)
One thought of Death, our *Courſe* more-right doth guide,
Then all the *Vaine-works* of our *Life* beſide. (quaff,
Theſe Thoughts will make *thoſe* (which our *Soules-Blood*-
Like Horſe-leeches) ſtrow'd 'ore with duſt, *fall-off*.
If then, *to thinke on Death*, be good; Oh why
Should any thinke, *It is not good to die?*
That (of *all things*, that *Mortals* feare and *ſhun*)
Doth hurt, or grieve *Vs leaſt*, when it is *done*.
This, is the *Port*; *This*, is Sinnes perfect-*Cure*:
Till our *Grave* cover us, We ne're *are ſure*.
This-only laſt-*remaines*. *Thither*, let's *haſt*,
Since *Fleſh* and *Blood* ſtill-longs to know, *what's laſt*.
It ever hath belong'd to *Mortall-wights*,
That *ſeverall-heads* take *ſeverall-delights*.
Some, have to *Good*; and *ſome*, to Bad have will:
But leaving that, which I delight in (*Ill*,)
I joy in *three*; which *few* can *diſcommend*,
And *moſt*, deſire, next to a *Conſtant Friend*.
And *theſe*, are *they*, that draw me *moſt*-along:
A well-writ *Booke*; a *Picture*, and a *Song*.
As for my *Wealth*, (in which *ſome* take delight)
I *got it not*; Nor, doe I *of It* write.
But, of *thoſe-Things*, *Indeavour* brought me to,
I ſome-what *know*, and ſome-what can *I doe*.
And *theſe* I *love*; and *they* doe love to be
With *ſuch*, as *love*, and *ſeeke* their *Company*.
But, will they *ſtay* with *Me*? Oh *no*. alas,
They were *belov'd* long-time, *before* I was:

And when their *Lovers dy'de*, they *thriv'd*, and ſpread.
Nor will *they* goe with *Me*, when I am *dead*.
Some learned-*Friend* (perhaps) may, on my *Herſe*
Scatter ſome *Lines*; and ſtrew the *Cloth* with *Verſe*.
Painting (perchance) may gild ſome *Flag*, or *Banner*,
And ſticke it on my *Coffin*, for mine *Honor*.
Muſicke may ſing my *Dirge*: and tell all *Eares*)
I lov'd *that Art*, which now their *Senſes heares*.
But, when 'tis *done*, and I *no more* can have,
Nothing will tarry with me, but my Grave.
And 'tis moſt-*Iuſt*: For, *here* I did *receive* them,
I found them, (when I came) and *here* I leave them.
But, will the *Things I want*, and *others have*
Accompany their-*Owners* to the *Grave*?
Will *Beautie* goe? Will *Strength*, in *Death* appeare?
Will *Honour*, or proud-*Riches* tarry *there*?
They All ſay, *No*. For, let *grim-Death* draw neare,
Beautie lookes pale, and *Strength* doth *faint* for feare.
There's little *Wealth*, or *pride* in naked-*Bones*;
And *Honour* ſits on *Cuſhions*; not *Cold-Stones*.
Nay; aske our *Friends*, (that when *We* are in *health*
would *die* for *love of us* (or, for our-*Wealth*)
Marke what they ſet their *hands-to*; view it *well*;
[Your *Friend, till death*:] But once-*dead*; *Fare-you-well*.
Nought then will *tarry*, but the *Grave*. For Note,
How of a Man *new-dead*, Men talke *by-Rote*.
This, was his *Wife* (ſaies *one*:) *That*, was his *Land*:
This, was his *Friend*: *That*, was his *Building*; and
This, was his *Wealth*; *That*, was his chiefeſt *Bliſſe*;
And *Thus* they talke a-while, of what *was his*.
But, walke the *Church-yard*; and thou *there* ſhalt have
Report (till *Doomes-day*) ſay; *This, is his Grave*.
If *Kings* and *Queenes* (then) can *no more* procure;
Nought, but my *Grave*, will *tarry* with me (ſure):
Why ſhould I therefore ſtrive, to get *ſuch-Things*?
Since what the *World* containes, no *Suretie* brings?
Like *Men*, that claſpe at *Spirits*, catch but *Aire*:
So, while we *here* looke after Things *ſeeme-faire*,

And

And gripe at *all the world*, to ſerve our luſt,
It *through our fingers ſlips*, and leaves but *duſt*.
Yet *ſtill*, the neerer *Death* we grow in yeares,
This *ſcraping-humour* in us, *more* appeares,
And *drownes* not, till *We ſinke*. So *muſt* it be:
For *dying*-Men will *graſpe* at *All* they *ſee*,
While they *can ſee*: When *Senſe* failes, *fare-well All*;
The *world's* too-heavy *then*; they let it *fall*.
Though we are *Borne*, *Clutch-fiſted*: When *we die*
We *ſpread* our *Palmes*, and let the *World* ſlip by.
And *then*, (when *nothing* elſe, will with us *ſtay*)
We muſt *our-ſelves* remaine with *Earth* and *Clay*.
Since all I want *here*, *God gives*; and *I have*;
What can I *more-expect* now; but my *Grave*?
O *ceaſe my Fleſh*, for *ought elſe* to conteſt,
Sepulchrum Mihi ſolum ſuper-eſt.

FINIS.

VERSE 13.

Sepulchrum *Domus mea eſt*.

HEre we muſt reſt: and *where-elſe* ſhould we reſt?
Is not a Mans *owne-Houſe* (to ſleepe-in) *beſt*?
If *this*, be all our *Houſe*; *they* are too-blame
That brag of the *great-Houſes*, whence they (*came*,
And ever-more their *Speech*, *thus* enter-lace,
I, and my Fathers Houſe. Alas, alas,
What is my-*Fathers-Houſe*? and what am *I*?
My Fathers Houſe, is *Earth*, where I *muſt lye*:
And *I*; a *Worme*; no *Man*: that fit no *Roome*,
Till (like a *Worme*) I crawle into my *Tombe*:
This, is my *dwelling*: *This*, is my trueſt-*Home*.
A *Houſe of Clay*, beſt fits a *Gueſt of Lome*!
Nay, 'tis *my Houſe*. For, I perceive, I have
In *all my life*, ne're dwelt *out of a Grave*.

The *Wombe* was (firſt) *my Grave*: *Whence* ſince I roſe,
My *Body* (*Grave-like*) doth my *Soule encloſe.*
That *Body* (like a *Corps*, with *Sheets* ore-ſpred,)
Dying each-Night, lyes *Buried* in my *Bed*:
O're which, my *ſpreading-Teſters* large-extent,
Borne with *Carv'd-Antiques*, makes my *Monument.*
And ore-my-*head*, (perchance) ſuch-*Things* may ſtand
When I am quite *run-out in Duſt, and Sand.*
My *cloſe-low-builded Chamber*, to mine Eye,
Showes like a little-*Chappell*: Where I lye.
While at my *Window*, pretty *Birds* doe ring
My *knell*; and, with their *Notes*, my *Obiits* ſing.
Thus, when the *Daies* vain-Toile, my *Soule* hath wearied,
I, in my *Body*, *Bed*, and *Houſe*, lye *buried.*
Then have I little cauſe to *feare* my *Tombe*,
When *this* (wherein I *live*) my *Grave's* become.
Nay; We not only doe *our-ſelves* en-tombe,
But *make* (for *Others*) *Graves* in our own-*Wombe*:
Creatures of *Sea*, and *Land*, we in-us *bury*;
And at their-*Funerals*, are *Blithe* and *Merry*:
Rom. 8. 20, 21, 22. Who *groane to ſerve us* thus, and dye *unwilling.*
How can *we* (then) *live-long, that live by killing?*
Me-thinks, that *We* ſhould neither eate, nor drinke;
But *ſtraight* to dig our *Graves*, we ſhould bethinke:
For, ſince by their-*dead-Bodies* we are fed,
I wonder (all this while) *we* are not *dead.*
It is an old-ſaid-*Saw*, (yet in requeſt)
When Belly's full, then Bones would be at reſt:
Iob 15. 16. *Well* have we fed the *Fleſh*; and, from *Sins Cup*
Have *drunke Iniquitie* (*like Water*) up:
The *Creatures* we have *eaten*, *flea'd* and *ſhorne*;
The *Fruits* from *Earth*, (to feed us) we have *torne*;
Are We not-ſatisfied! O (ſure) 'tis beſt,
That (after *All*) we get us *home* to reſt.
And, no-where can the *Fleſh*, true-Slumbers have,
But in our *trueſt-home*, or homely-*Grave.*
There we ſleepe *ſound. There*, let the *Tempeſt* rore,
The *Worlds* proud vvaves ſhall *daſh on us* no more.

We

We are at *home*, and *ſafe*, what ever comes;
Let them *fight-on*, we ſhall not heare their *Drums*.
Let thoſe we *doated-on*, now *love*, or *hate*;
It ſhall not *grieve* us, though they prove *Ingrate*.
Yea; let them *Praiſe*, or *Raile*; we lye *aloofe*
Out of their *Reach*: Our *Sleepe* is *Cannon-proofe*.
And, we but *Sleepe*. For, as we *cloze* our *Eyes*
Each Night we goe to *Bed*, in hope to *Riſe*:
So, doe we *dye*. For, when the *Trump doth blow*, 1 Cor. 15. 52.
We ſhall *as eaſily* a-wake, we know.
And, as we (*after Sleepe*) our *Bodyes* finde
More-*freſh* in *Strength*, and cheerefully inclinde:
So, (after *death*) our *Fleſh*, (*heere* dead, and *dryde*)
Shall *Riſe*, *Immortall*, *new*, and *purifide*.
If *this* be true: Why make we *no-more* haſt?
'Tis *time* to *Sleepe*; *Day* failes, *Night* drawes-on faſt:
Let's get us *home*. For, as the *Evening Sunne*
(Looking us in the face, when *day* is done)
Makes us caſt *long* our *Shadowes*: *So* (when *Death*
Lookes in our *face*, through *Age*, and claimes our Breath)
We caſt *his-Shadow long off*, from our ſight;
Yet, may we *thereby know*, 'tis *almoſt-Night*.
And, when we ſee *Night* come in frowning-*Skies*,
What Man will not goe *home*, if he be *wiſe*?
Heere let him come; *This Houſe* is of ſuch faſhion,
The *Tenant* ne're ſhall pay for *Reparation*.
There ſhall the *Dew*, not wet him; *Cold*, not harme-him:
There ſhall no *Sunne*, nor *Weather* over-warme-him.
From *thence* hee'le finde (when *thither* he is gone)
A *private walke to heaven*, for *One*-alone;
Why doe we (then) not goe? Are *Fleſh* and *Blood*
The *Hinderers*, that Clog-us from this *Good*?
Oh! rid thy ſelfe at *home*, and caſt-off thoſe:
What *Wiſe-man* ever went to *Bed* in's *Cloth's*?
Shall *Wee* (that know how *after this lifes-end*
An *Everlaſting*-one, for us doth tend)
Grieve to lay-downe *theſe Rags*, for *Earth* to keepe,
That Wee, a while may take a *Nap of Sleepe*?

Then

Then were *we* worse then *Children*. For, but say
That *they* (to *morrow*) shall have *holy-day*;
They'll straight to *Bed*, and *put off* all Apparrell.
Then cease (my *Flesh*) with *heavens decree* to quarrell.
And with *these words*, reduce thy *Thoughts*, that Roame:
Hee, that dyes first, shall onely first goe home.
But when thy *Flesh* (*hither*) to *sleepe* repaires;
Say (as when to thy *Bed*, thou go'ſt) *thy Prayers.*
Since he *most oft forgets himſelfe*, in *Death*,
That *thinkes not of his God*, that gives him *Breath.*
Invoke his *Mercy*, ere *thy Reſt* thou take:
For, as thou *fal'ſt a-ſleepe*, ſo thou ſhalt *wake.*
This House, of which we have (*before*) beene telling,
Is but a *Sleeping-Chamber*; not, a *Dwelling.*
For, when thou *wak'ſt*, this *Houſe no more* ſhall hold-thee,
But *that* (whereof the bleſs'd *Apoſtle told-thee*)
2 Cor. 5. 1. Saying; *If this our Earthly houſe decay,*
Wee have a Houſe, not made with hands of Clay,
Pſal. 65. 4. *But in the Heavens eternall. Bleſt is hee*
(*Whom thou*, O Lord, *admitteſt there to bee*:
Hee in thy Courts ſhall dwell: Thy Temples ſtore
Shall in thy Houſe fill him for evermore.
But ſtay, my *Soule*. Thou canſt not (*yet*) come *Thither*;
Thy *Wings* are clogd, and thou *more ſtrength* muſt gather.
Meane time (till from *this Earth*, thou get'ſt free ſcope)
Pſal. 16. Even in *thy Grave*, thy *Fleſh* ſhall *Reſt*, *in hope.*
So *fare-well World*. *Heere* in my *Houſe* I'le *Reſt*;
Sepulchrum enim Domus mea eſt.

FINIS.

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Then